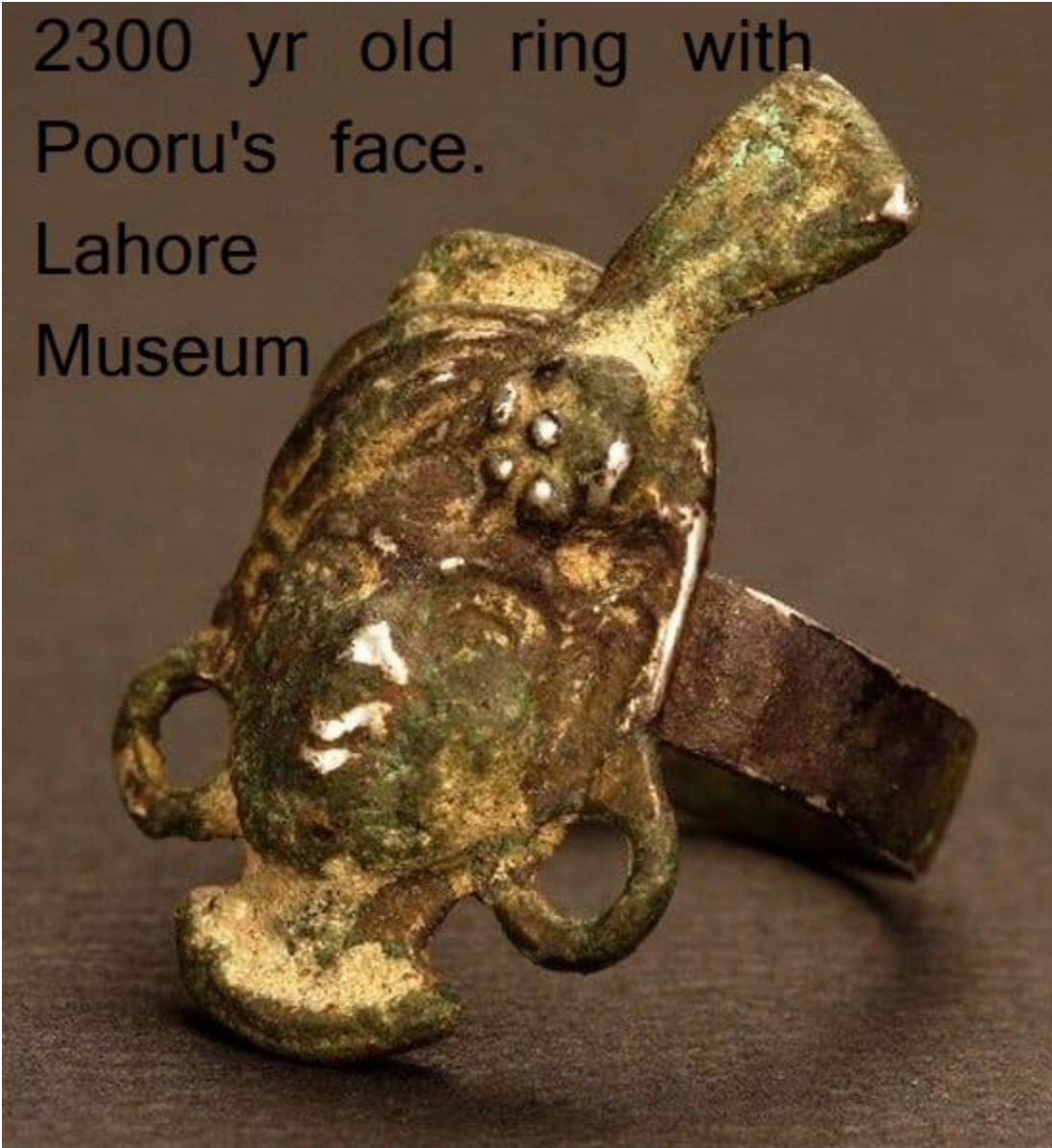


2300 yr old ring with
Pooru's face.
Lahore
Museum



ABSTRACT

Pooru a South Indian prince , was sent to Himachal Pradesh to combat Alexander who came to destroy India. His idol is in Peruvanam temple and sculpture of Alexander is in Thriprayar temple. Based on this findings an enquiry was done into hidden facets of Indian history and its relation to Kerala history.

INDIAN HISTORY AND KERALA

[Document subtitle]

Indian History and Kerala

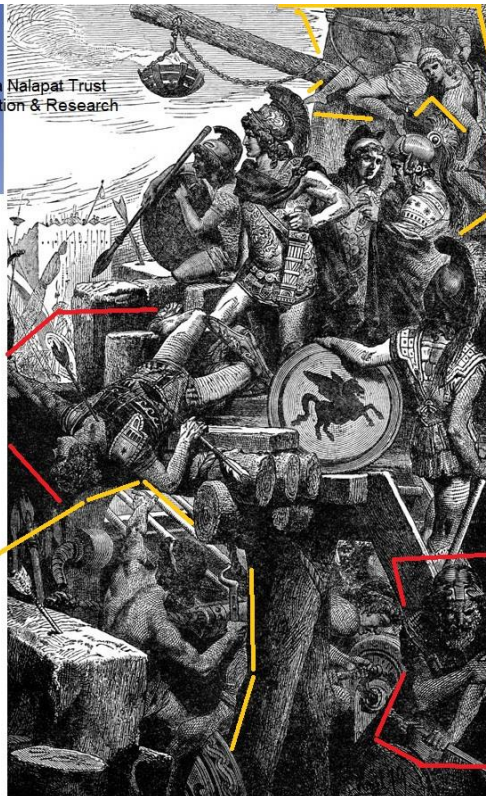


Leonidas Spartan

A drawing from Athens show Alexander leaving India in a ship. Look at the posture and the headgear. Also see that there are arrows striking the ship from everywhere and some of his men are fallen. The persons sitting on top are Indian shipmen with bow and arrows. The retreat scene clearly shows that it is not a successful retreat, but a retreat with the help of Pooru and his shipmen.

Compare Alexander in this picture and in Thriprayar.

Indians in gold colour outlined.
wounded Greeks in red colour outlined.



Hellenic Headwear

Dr Suvarna Nalapat

Ch 1 Alexander ,Pooru and Kerala.

Ch 2. Tamil Traditions

Ch 3. Kerala -History of Travancore.

**Ch 4 Misconcept about Hiranyagarbha
& Thulapurushadaana**

**Ch 5. Division of Kerala in 12th century
by Perumal.**

Ch 6. Pallava and Chola. Matrimonies with Kerala.

Ch 7. Megasthenese and Arrian

Ch 8. Unnuneelisandesha and Chellur Nathodaya

Ch 9. Avani Kandarpeswara and Pazhuvettaraya

Ch 10. Irukkuvel

Ch 11. Chera

Ch 12 From very early times

Ch 13. Rudraganika

Ch 14 Champa

1. Alexander ,Pooru ,and Kerala

When I found the Alexander sculpture in Thriprayar temple, I knew I had stumbled upon a secret in history of India , hitherto not explored by anyone else. I had several problems to tackle, and to answer, before I disclose the discovery to the world.

First problem was identification of it as that of Alexander , the Macedonian. He has not come to south India and his sculpture in a divine temple among the Indian Devathas is the most unlikely thing to happen. When my discovery was reported by one of the leading newspapers, M.G.Sasibhooshan , who has written a few books on the Devathasankalpa of temple sculptures , came with an argument that it is not Alexander, but a Dutch balenese soldier of the 17th century. I have to enumerate the points in favour of the Alexander theory.

1. The headgear of Alexander is unique of Spartan soldiers. It is not present in any of the Dutch or Balenese soldiers of the 16-17th century.

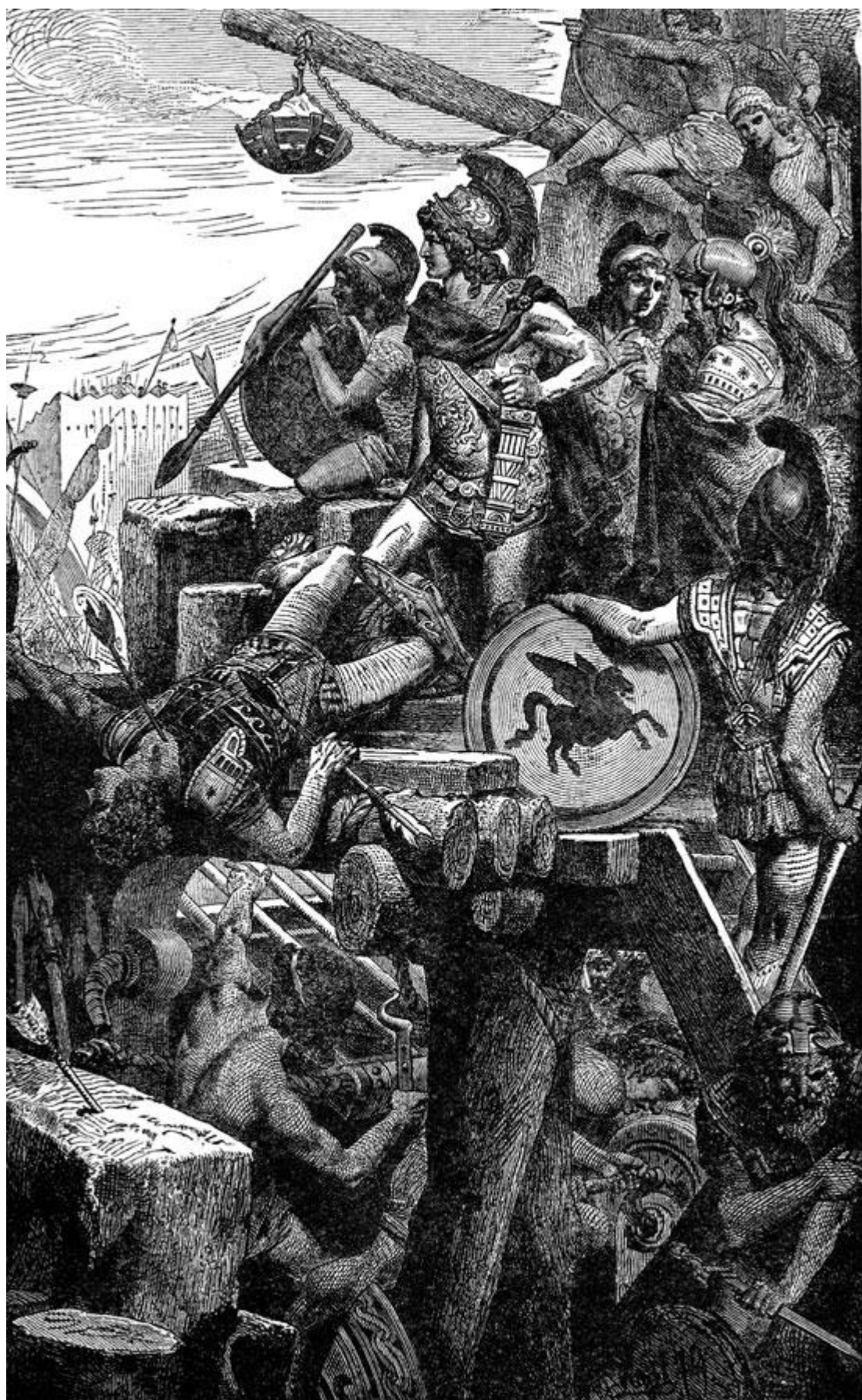


1. Alexander in Thriprayar temple



2.

Leonidas (spartan)



3. Alexander leaving India in a ship. Drawing from Athens



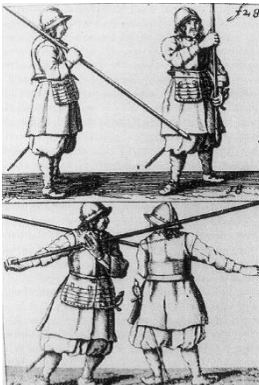
4. Hellenic Headwear



5. Dutch Musketeer



6 & 7 Dutch soldiers



The first 4 figures show the characteristic Hellenic headwear and is comparable to the one in Thriprayar statue. The last 3 are the dress of Dutch soldiers of 16th, 17th century and none of them has a Hellenic headdress and they wear hats. The posture of figure 1 and 3 are to be noted.

Both show the same person. But the legs of the sculpture in Thriprayar is moving to one side, while the body and hands to the other. The Figure in 3 (A painting from Athens) show Alexander on his deck and his ship is pierced in multiple places by the arrows of enemy and there is a Greek person at his feet killed by an arrow.

Another injured Greek is seen at the other corner. The person controlling the mast and the wheel of the ship are Indians and they do not wear a shirt. It is obviously, a scene of fleeing away from a country which doesn't like his presence. (Not that of a successful hero) . The legs of Alexander in the statue is in opposite direction from his hands and body also suggest the same.

If we learn the Thripuranthaka sculptures of India and the battles of Indian kings we get a clear picture. Indian kings make Thripuranthaka sculptures on temples

depending upon the direction from which the enemy comes. Alexander came from North West part of India. His sculpture is made on the North side of temple wall, and his face turned to west (as he is fleeing to west) and his legs to the left (He was coming to conquer East). The southern wall shows Ravana , who is king of Lanka on South East of India, the enemy of Rama whom Rama defeated, and Northern wall show Alexander whom Puru defeated. (True to Thripuranthaka concept of direction of enemy.)The deity Rama and the Hero Pooru are equated by a Thripuranthaka symbolism.

The most interesting part of it is that , the Pooruvanam temple sharing a pooram and history attached to Thriprayar temple is a few KMs away and there a small diminutive statue of Pooru (Porus) kept there in front of the Madathil Appan shrine. .

2. Historians who accompanied Alexander has written that at the time of the invasion Mooshakanos (Mooshaka vansa) was very strong and Pooru was a member of that dynasty. (Sindh seen by McMardo OUP) And Mooshaka is a dynasty of west coast of India from River Narmada and extending to all over Kerala.
3. At the time of Alexander , according to Tamil writers Imayavaranpan Nedum Cheral Athen was the emperor (Chera Mooshakavansa) . Imayavaranpa means one who has Himalaya as his boundary. And Pooru was probably his Yuvaraja, sent to the warfront against Alexander. These kings are considered as belonging to lineage of Bheema Pandava and his children (in Hidimba the australoveda wife). Ghatotkacha vansa is their other name. In the Himalayas we still find the Ghatoch or Ghatotkachavansa .

4. Megasthenes who lived as ambassador to ChandraguptaMourya has seen Pooru also . Pooru died in BC 317. He says Pooru is much greater than Chandragupta Mourya. (Indica) From the time of Vishnu to Alexander , 154 emperors ruled India for a period of 6451 years and 3 months.
5. The Brahkmanes (Brahmanas) had three subdivisions . MagoKalingae, Gandhara Kalingae and Maadakalingae. All divisions were in Kalinga and called Thrikalinga. According to Manu Maadakalingae are an important race of Aryavartha. In this are included Andhrakas and people residing below the plains of Ganga. (south Indians) In the Monghyr Inscription of 8th century the southern parts of India has both Praachi and Gandharidae and they live in an ancient royal city called Paarthali or Vardhananagara. Indica further say that

the island in Ganga and below Ganga has inhabitants called Maadakalingae , Modubae(Mudubadre . Moutiba of Aithareya) Molindae (malada)Ubera (Bharu)of central regions upto Assam, Passale (Panchala) Kolube (Koulutha)Taluctae (Thamralinga or Thamluk)and Andhaare (Andhraka) . Monedes (Manda) and Suari (Sabari) are on Mount Maleus (Malaya) and on this part shadows falls to North in winter and towards south in Winter for 6 months alternatively. Here the North pole is seen only 15 days an year. Equator is only 500 miles from the southern tip of India . Maadaswarupam(Madathil apppan) is the name of ancient Vannery Perumpadapp Mooshakavansa and among Thrikalinga one is Maadakalingae according to Indica. Pooru was a member of this branch of Mooshakavansa.

6. Indica gives distance from Ganga port to port of Kalinga and Godavari port as 625 miles, from Ganga port to Tropina 1225 miles and to Perimuda only 750 miles. Tropina is identified as Thripunithura by scholars . Thripunithura is one of the seats of Perumpadappu swarupam . But according to the modern history it was made only in 13th century when Kochi kings fled to that place due to zamorin's attacks. The fact that Indica knows Pooru , a Mooshaka king, calls him greater than Chandragupta Moirya and the port of Tropina was famous in his days makes history .He says below Rann of Kutch and Sourashtra live different tribes on hills running in an unbroken chain parallel to ocean (The Sahya mountains) and they are free people and have several cities on mountains. The names of these tribes he give as Maltecorre (Puli or tigers), Singahe (Lions) Marohae (Meluha)

Rarungae (Ancestors of Rhongi) Moruni (Mourya) So the kings and their tribes were the Puli, simha, Meluha (Amalaki in Wynad) and Mouryas (Mayura) . He says below that enclosed by the loftiest of the Indian mountains below Mount Abu (Arbudha on Aravally) live the Naraae (Nair or Naga) Scholars have identified the terms sarui (sabari) and Narae as same . Nar and sar means the reeds on banks of water bodies. The Vanchi in Tamil. Below Mount Aravalli (Abu) is gold and silver mines and Ophir is in that part . Indica says this was the land which send gold and jewels to Solomon through Tyrean ships. In a inscription of Rudradama we find after Sourashtra and Bharukacha is Sindhusouveera , Kukkura (Kukkuda) Aparantha and Nishada . During the period of Indica , the Palithana and Valabhi of Gujarat was called Automeda (Othumada) and it was the capital of

45Gujarath. It is about 24 miles from gulf of Cambay. Indica mentions the kings of Automada (Udumbara , Athi,or Ashtanagara, Otthumadam), the Charmae king of Chamara (Bundelkhand)and Pandae the only kingdom where women rule the country. She rules from Charmanuathy (Chambal) to the south of India. They have several Indian cities all over India.

7. Arrian says Massaka (Mooshaka) the great city is in the empire of Assakanoi (Assaka janapada) and it is there the emperor resides. They have another city in Peukelaites (Pushkalavathi) and this is the old Pali Pukkalouthi or simply Pukkala (Hindi Pokhar) He says Alexander has seen only the western sea below Paathaala .But not the eastern one. Pataliputhra, Patyala, pathalpur, Paatasila (Paadasila) is synonyms. The name Patali , a flower with 5 petals, is given due to the 5

branches of Sindhu giving that shape to the land . Arrian says Alexander's journey was only upto Vipasa(Hypsssis) .Paadasila or Sreepadasila of Vishnu is seen in many temples and hills of Kerala, and one of the names of Thiruvithamkore branches is Sreepaada which is later pronounced as Thrippappur . (The feet on Pampu or Anantha made by Vishnu) Arrian says Megasthenes had seen more since he lived in the Sadas of Pooru and Chandragupta and he (Arrian)has only heresay knowledge. Pooru was greater than Sandrakottus , he says. According to Arrian Alexander was the first foreigner to enter Indian territory. Alexander had to go back during a rainy season of Midsummer.

8. Pooru according to North Indian tradition belong to Khatoch (Khatotkacha) vansa and his father was a Parvathaka (King of hills). Thirupurai means Sreesaila or mountain of Sree and Pooru's son was

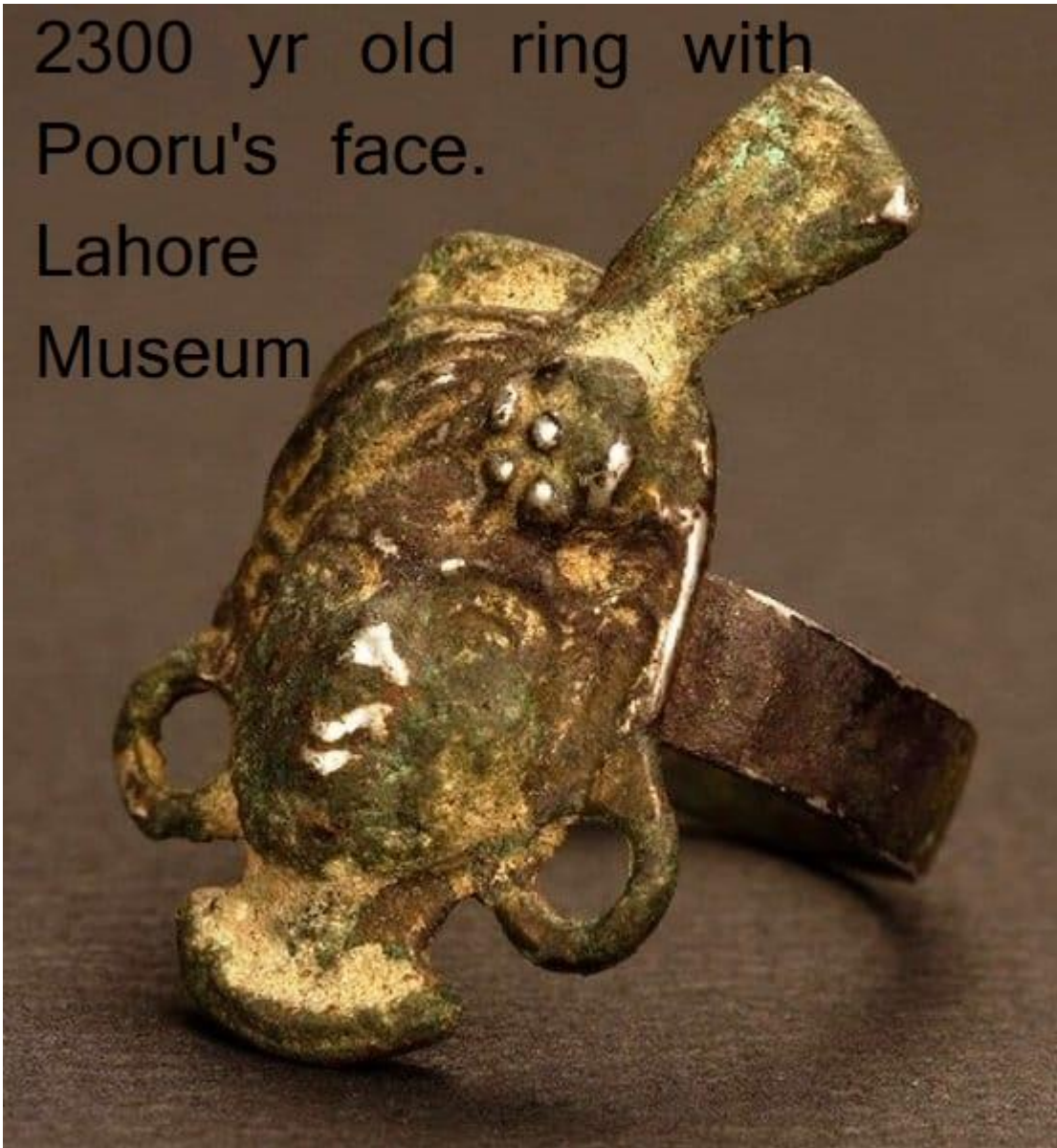
Malayakethu, the flag of the Malaya mountains. Ghatotkacha or Katothkacha is the king of Kadathanad during Pandava times.

9. A temple is older than a Festival in it. Peruvanam Arattupuzha festival was continuous for 4183 years till 1775. (That means it began in 2408 BC . And in AD 583 there was a renovation of festival rituals as per Peruvanam records and Arattupuzha inscriptions) Pooru of Alexander times, consecrated Madathilappan at Peruvanam , an Aghorashiva VatukaBhairava , had constructed a Thodukulam Tank on the east of it and did penance there. This and installation of Alexander statue at Thriprayar must have been at the same time. In Thriprayar near the Alexander sculpture is seen a Mural of a naked Vatukabhairava with his dog. This is a later edition and is a symbolic one to show the

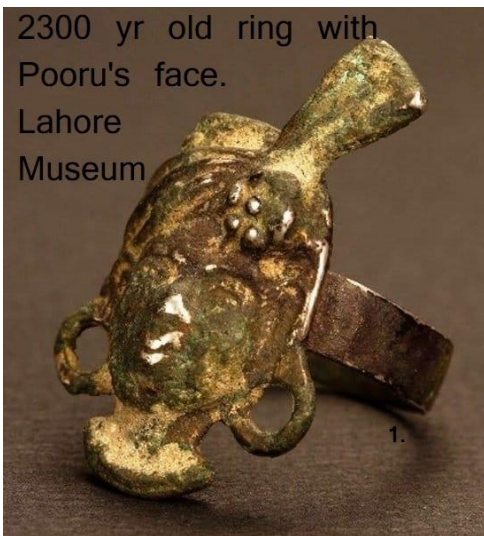
Shaiva chaithanya of the Vaishnava deity. The presence of Vyaghrapada sculpture also is for this symbolism.

10. Existence of occasional one-line IVC scripts at Thriprayar collaborates with the time of BC 2408 as the beginning of Peruvanam pooram.
11. Face of Pooru as seen on a ring from Lahore Museum , was obtained from Afghanistan shows the elongated earlobes which was characteristic of Kerala men and women of the time. In front of the crown are emeralds arranged as in a Yuvaraja's(Prince)crown. The idol of Pooru at Peruvanam is of an older Pooru, who has taken to asceticism.

2300 yr old ring with
Pooru's face.
Lahore
Museum



2300 yr old ring with
Pooru's face.
Lahore
Museum



Pooru at Peruvanam



1. Crown of Yuvaraja. Emerald
on it. Earlobes elongated as in
Kerala men.

2. Muni. Jadadhari. No crown.
Lips of this older Pooru
resembles his younger replica
at Lahore Museum.

Face enlarged





2. Tamil Traditions

Nankudi Vellala Varalaru , based on Perumkathai says in BC 701 Uthayanan from Chera family was ruling entire South and

North India as Emperor. The Kings of Chera ,Chola Pandya are given as a continuous list . This book also gives the hierarchy of Irukkuvel and his predecessors Pandya kings ruled for 201 generations. Somasundara Pandyan ruled from 498 AD to 540 AD and he was the 105th generation in the geneology. In 313 BC the three Tamil kings (Mooventhara) made a 113 years Pact . The Kings of the time were Imayavaramban Netum Cheral Athan, Devapandyan 1, and Cheraman Paalayur Arintha Neythalai kaappan Ilam chey chenni . Let us see the list of kings of the three territories from 500 BC to 540 AD .The first Pandyan King of this list was the 66th generation predecessor of Irukkuvel. (Remember the Inscription at Pookkattiur temple where the 49th generations of Irukkuvel met and celebrated the yearly festival at the banks of Nila. This indicate that Pandya and Chera were from the same stalk of dynasties.

Pandya	Chola	Chera
1. Palsalai Muthukudumi peruvazhuthi 500-450 BC	1. Karikal an 450- BC	
2. Karumkai Olivan perumper vazhuthi 450-400 BC		1. Vavanavan (Vanavranpan) 430-350 BC
3. Porvan vazhuthi 400-380 BC		

4. Korkai Nalther Vazhuthi 380-340 BC	2. Chera man Paalayur erinth Neythalak annan Ilamchey kanni 380- 320 BC	2.Kuttuvan Uthiyan cheral Athen 350-328 BC
5. Devapan dian 340-320 BC		3. Im aya varam pan Nedum cheral Athen 328- 270 BC
6. Selapunj an Kadalul Mayntha Ilamvazhuthi 320- 270 BC	4. Cherup azhi erinth Ilam chey kanni	

	320-270 BC	
7. Pasumpo on Pandyan 270-245 BC	5. Perum poon Chennni 270-240 BC	4. Pal yanai chel kuzhu kuttuvan 230-245
8. Ollaiyur thantha Bhoothapan dian 245-220 BC	6. Uruvap aikrer Ilamchey chenni 245-232 BC	5. Kalam kai kanni Narmudi cheral 245-220 BC
9. Pandyan Nanmaran 220-200 BC	7. Karikal a 2 232- 200 BC	6. Perum cheral Athen 220-200
10. Nedumc hezhiyan Kadalan Vazhuthi 200-180 BC	8. Manak killi 200- 180 BC	7. Kudakko Nedum cheral Athen 200-180 BC

11. Marumkai vazhuthi 180-160 BC	9. Velpar akaikku peruviral killi 180-160 BC	8.Kadal pirakottiya Vel Kazhukuttuvan 180-125 BC
12. Uthaman Puliman vazhuthi 160-150 BC	10. Poorak avaiyodpa Perunar killi 160-125 BC	
13. Keeran Chaathan 150-140 BC		
14. Kaliman vazhuthi Antharmakan Kuru vazhuthi 140-120 BC		
15. Pandyan Yenathi		

Nedunkanna n 120-100 BC		
16. Korkai vazhuthi Pasumpoon pandya 2 100-87 BC	11. Mudint halai ko perunar killi 125-87 BC	9.Attukott u Paattu cheral Athen 125-87 BC
17. Devapoo thanan Ilavanthikai Palli thunjiya Nanmaran 87-62 BC	12. Ko perumcho zhan 87-62 BC	10.selvakk adum ko Vazhi athen 87- 62 BC
18. Thalayan nanganathu cheru ventra Nedunchezhi yan 62-42 BC	13. Ottum ai petta perunarkill i 62-40 BC 14. Chey chenni nalam killi Mavalatha ar 40-22 BC	11 Yanai kachai Manthara m cheral Irumporai 62-42 BC 12 Thakatur Erintha

	15. Kulam uttathu thunjiya Killi Valavan (Vallaban) 22- 1 AD	Perum cheral Irumporai 42-25 BC 13 Ilamcheral Irumporai 25-19 BC 14 Karuvur Eriya Ko perum cheral Irimporai 19- 1 BC
19. Kanapper eyil kadantha Ukkirapperu vazhuthi 42 BC – 1 AD		15 Vanchimut tathu thunjiya Anthuvan cheral 20 BC – 10 AD

20. Pandian Arivurai Nambi (Purananuru 104) 1-30 AD	16. Kurapp alli thunjiya Perum Thiru Maavalava n 1-40 AD	16 Kanainkal Irumporai 10-30 AD
21. Velliyam palathu thunjiya peruvazhuthi 30-60AD	17. Neytha lam Kaanal Ilamchey chenni 40- 60 AD	17 Palai padiya perum kadumkon 1- 30 AD 18. Ko kkotha i Marav an 30- 60AD
22. Ariyappa dai kadantha Nedumchezh	19. Karikal an 3 . 60- 110 AD	19 Cheran Chem kuttuvan 60- 140 AD

<p>iyam 60-117 AD</p>		<p>(According to Gajabahu period he had been alive in 196 AD and this calculation must be wrong)</p>
<p>23. Vettivel chezhiyan 117-160 AD</p>	<p>18.Mavalan Killi 110-130 AD 19. Nedumudi Killi 130-150 AD</p>	<p>20 Kottampal athu thunjiya Maakkoth ai 140-160 AD</p>
<p>24. Nedumc hezhiyan 2 . 160-198 AD</p>	<p>20. Chengannan 150-180 AD</p>	<p>21. Cheraman kanamkal</p>

		irumporai 160-180 AD
25. Ukkirama ran Chithiramad athu thunjiya Nanmaran 198-220 AD	21. Isai Ven killi 180-210 AD	22. cheraman llam kuttuvan 180-200 AD 23. Thampi Kuttuvan 200-220 AD
26. Pannaad u thantha Maaran Vazhuthi 220-250 AD	22. Kaivan killi 210- 240 AD	24.Poornik ko 220- 250 AD
23. Koddagar athu thunjiya Maran	23. Polam Poom killi 240-260 AD	25.Kuttuva n Kothai Cheraman

vazhuthi 250-270 AD		250-270 AD
24. Thennavan Ko 270-297 AD	24. Kaduvan killi 260-285 AD	26. Cheraman Vanchan 270-300 AD
25. Parakramabahu Nalvazhuthi 298-310 AD	25. Nalladi (Akampana) 285-300 AD	
26. Kaliyan Koothan	26. Andhra Chola dynasty 307-400 AD	27. Mantharan Cheral 330-380 AD (Allahabad Inscription period) Mahendra of the Inscription is pronounce

		d as Manthiran here.
27. Kadalān vazhuthi of Kazakkootta m inscription		
28. Porkkai pandyan		
29. Pandyan Kadungon 475-400 AD		
30. Ukirapan dian 400-		
31. Somasun dara Pandian 498-540 AD		

3. Kerala - History of Travancore.

According to History of Travancore by Sankunnimenon (1878) Chera dynasty was in existence from the beginning of the world

and belonged to Thurvasu geneology (along with Pandya, Kerala, Kola, and Chola. They were sons of Bharatha alias Karandhama (son of Dushyantha of Pooruvansa and Sakunthala) . Thurvasu was son of Yayathi (somavansa) and brother of Yadu ,Pooru and Anu.

Thurvasu and Yaduvansa became one due to adoption, and later when Thurvasu vansa adopted Dushyantha this became Pooruvansa. Thus Thurvasu,Yadu and Pooruvansa became the same due to adoption . Therefore , we have to understand that adoption was a wellknown practice in Yaduvansa. This is still practiced by the Royal family of Travancore.

According to Keralolpathy , from 216 AD to 428 AD , FOR 212 YEARS 25 Perumals ruled in Kerala and Thiruvithamkore and Kolathunad existed even then.Anchuvannam and Manigramam are mentioned in 230 AD and in 345 AD 4 of this five (Asari,moosari, karuvan,

thattaa) exists and the 5th position is given to the Jews. This AD 345 is the year in which the last Perumal came to power. And only 4 of them are given in Tamil traditions. According to Pachumoothath, it was in 311 AD , the Perumal gave Thiruvithamcore to the third in succession Veerakeralavarma. He assumes that this was the son of perumal in his third wife but Sankunnimenon refutes this. Kochin is Suryakshathriya and their nephews (not sons) become Cheraman Perumal and are somakshathriya. This custom of Kochin kings , giving crown to sister's sons still exists in Thiruvithamcore. If no females exist, they adopt girls from erstwhile Kochin, Kadathanad families. This custom was practiced between Chera, Chola, and Pandya kings . Intermarriage existed between them.

Tradition says it was Palaka , son of Chedi Nandini who divided Kerala for administrative reasons. He is elder to Chenguttuva, but was

living in Chedi , and came to Kerala only in AD 216, when he was quite old. But about the division happened or was taken as a administrative order in 345 AD according to Keralolpathy, 385 AD in Perumpadappu Granthavari, and 355 AD according to William Logan. The division Elamkulam mentions in the beginning of 12th century is the last division when the united Chera empire was about to end, and Perumpadappu swarupam left Vannery forever to Cochi. It is interesting to note that Keralolpathy says from 216 AD (time when Palaka came) 25 Perumals ruled and last one was in AD 428. In AD 311 gave his nephew the Venad and the right to become Kulasekhara and the last Perumal who gave this right was ruling till 345 AD from 244 onwards. So, from Mooshakavansa records, we can identify these kings from Palaka onwards. Jayamani Bhootharaya pandiperumal was killed in AD 333 , and in AD 345 , after his murder, is the said division

comes into full power, though Palaka had divided them earlier. (From this date Thalappalli lost the right for Kulasekhara lineage, and became Vaalnambi of Valluvakkonathiri, the Kulasekhara Perumal. After this Pandyaperumal, Adityavarman (Vallabhan 3) became Perumal, since Sabha chose him. And his brother is Kundavarman Murari, Kulasekhara Azhvar who wrote Azhvar Thirumozhi and Mukundamala. He was Yuvaraja in East Tamil Nad and came to Chithrakuta in Vannery and Thiruvanchikkula when he became king. He was contemporary of Samudragupta, Venki Hasthivarman, and Vishnugopan. His son-in law was Jayaraga (Rana Raga) who married daughter of Kanchipallava after defeating him. Keralolpathy calls him Maadapperumal, showing that he was one of the Madabhoopathis of Kochin Vanneey Perumpadappu. Then who was ruling in 428 , the last Perumal, who sent Thrikkariyur

Sasana ? Thrikkariyur sasana was in AD 428 , sent by Gabheeran and Krishnaraya of Anagundi sent a Perumal who verified all administrative details and made observations. He declared Thirunava, balabhipattanam and Thrikkariyur as Theertha (sacred) and among the 18 ports Kodungallur as most flourishing , and built Thiruvanchikkulam palace there with a Kalari for arts and literature. At this time ,Valabhi branch started in Gujarath, since Mooshaka kings Vallabha 4 and his brother Sreekanta sensed the end of culture and beginning of foreign customs in Kerala. At their ime Athula wrote Mooshakavansakavya. When Huensang came Poornavarma was Yuvaraja and Harsha , after marrying Chalukyavallabha Pulakesin's daughter had gained the status of Bhattaraka. He was doing his Hiranyagarbha and Thulapurushadana just as all his predecessor kings had done before , which the Chinese traveller misunderstood as a Budhist rite. 1n AD 640 was Harsha's 30th

sabha. Mooshakavansa gives 19 kings in Threthayuga , 30 kings in Dwaparayuga and 76 kings in Kaliyuga , a total of 125 kings.

Sankunni Menon also gives the geneology of Thiruvananthapuram from Veerakeralavarma (nephew of the then Perumal) and his brother . Their nephew , another Veerakeralavarma was the last Perumal who ruled from Thiruvanchikkulam and he disappeared from that temple with Sundara Murthy Nayanar (in 428 AD). The story that he married a daughter of Arab Raja and became Muslim is not approved by him, since Mohammad was not born in that year and Islam was not known. Kochin kings are Brahmakshathra. Cheraman Perumal and Kochin kings belong to same family. (being uncles and nephews). Except marriage all customs are similar for them. Thiruvithamkore women marry Kshathriyas . Kochin women marry Brahmanas and Brahmakshathras. This is the only difference.

Shodasakriya and Upaveetham are for both. Zamorin does not have a Upaveetha. Veerakeralavarma is a name both Thiruvithamcore and Cochin families take. It is said that that was the name of the first Kerala King , and it was from him Parasurama got the land and gave it to Mooshaka kings. Gundert thinks the Chera was pronounced as Kera and thus the name became Kerala.

4. Misconcept about Hiranyagarbha and Thulapurushadaana:

Barthalomeo had the misconception that Veeramarthanda did Hiranyagarbha and giving away of a cow made of gold , for the sin of destroying temple and brahmanas. This comes from the ignorance about Hiranyagarbha and Thulapurushadaana. Thiruvithamkore kings are Samantha or somakshathriya born of a Kshathriya woman to a Brahmin man. (Brahmakshathra). They

have to do certain sacrifices during crowning ceremony , which includes Hiranyagarbha, Padmagarbha and Thulapurushadaana. On 24th January AD 311 Chovvara, Panniyur, and Tharananalloor made Veerakeralavarma do both Hiranyagarbha and Thulapurushadana and made him crowned king. For Padmagarbha people of Malabar, Thirunelveli, Karnataka and Madura (Brahmana and Kshathriya) come and amidst vedamanthra chants ,King is immersed in a pot filled with Panchagavya,water ,ghee,milk, , for 10 minutes. After that the crown is worn. Only after this the title Kulasekharaperumal is given to the king. These are among the Shodasamahadaana mentioned in Matsyapurana. It is not done by Thiruvithamkore kings alone. Many emperors in India have done Thulapurushadana. Some of them are:-

1. 12nd and 3rd century Sathavahana kings and queens
2. 4th century Kadamba and Ganga kings
3. Kadavan Maathevi (a Kerla princess) who was wife of Nripathunga did Hiranyagarbha
4. Kashmere king Ananthadeva and wife Suryamathy (of Chempaka dynasty)
5. There is a Thulapurushadaana inscription in Sindhikere Brahmeswara Temple Basathi of Jaina in 1137 AD .
6. AD 1172 Raja Jayachandra Deva of Kanouj . (Copper plate inscription near Kasi in Shivahara grama. The sloka in it says the king gave away gold in his own weight in Kasi, Kusika, Uthara kosala which are sacred Theertha of India.
7. Marahattha Ahalyabai to Baji Rao Peshwa had performed Hiranyagarbha
8. Calcutta Review speaks of the crowning ceremony of Shajahan. He had done Thulapurusha daanam.

Therefore, kings and queens, even Jain and Muslims had accepted this special ceremony before crowning ceremony as described in Padmapurana. Since Hiranyagarbha is done before wearing the crown, and only after that the title Kulasekhara is taken, the Perumal who had to keep his crown on his lap after zamorin's time bestowed the sole right of having these titles and crown (naturally the right of Thulapurushadana) to Thiruvithamcore only after 13th century. In 1829, 1850 two Venad kings performed this rite. The crowning ceremony of Kulasekhara kings was first decided by Parasurama at Thirunava (Mahamakham- Perumakan – Perumaan) every 12 years and Azhvanchery Thamprakkal was the chief preceptor. Azhvanchery is still chief preceptor for Thiruvithamkore too. Azhvanchery was titled Samrat in earlier days.

5. Division of Kerala by Perumal in 12th century:-

We know that in AD 700 Jews deed was signed by Bhaskararavivarman. In AD 717 Ponnani Nalluru Mallan kotta was reconstructed by Mallan Perumal. In AD 774 Veeraraghava Chakravarthy is Gangadhara Kovil Adhikarikal who signed Christian deed. In AD 825 Thanu Iravi from Pallibana perumal's palace is ruling and he divided Kerala into 4 administrative units under one head of state . (this was also the time when Kollam era was introduced.) After this event a Muslim arab scholar Sulaiman visited Kerala (851-852) .He wrote, no one in Kerala has accepted Islam till then. If a king had accepted Islam , he would have recorded the fact. The division of Bhaskara Iravi was for administrative purposes and the land remained united under Kulasekhara Perumal.

This second Chera vansa is studied by M G S Narayanan .

Only when Zamorin and Marakkars rose in power the united Chera rule was disrupted and the already existing administrative units given certain powers. This division of power in 13th century was as follows.

1. SUryasomakshathriya
 (Brahmakshathra) Kochin Perumpadappu Maadabhupathy Gangadhara koil adhikarikal is seated in the central kerala with Guru Azhvanchery Samrat Thamrakkal .Also known as Nityavichareswara Nethra Narayana. His commanders in chief are the hill chieftains (Mala Araya) or Giriraja, Vanavasi kings of Kollangod, Palakkad, Thalappally, of Kadava Pallava lineage, Valluvakkonathiri, Parappanad Raja and Pulumayi Nair. The head of the Manthriparishad consisting of 18 chathirar

Sangham of Vannery as before , was the Eli Bhoopathi (Eliyangad - Mooshakavanam) The main Karadavi of Mooshaka Thalappalli was Punnathalappathi (who later joined Zamorin). On North the main karadavi was Polathalappathy , with Parappanad Raja and his Manthriparishad. (Zamorin annexed Polanad and Northern parts later).

2. Somavansi Yadavavansi kings had three branches , under the Suryabrahmakshathra Chakravarthy . one is the son of elder sister's branch(Mootha swarupam) in Kadathanad. This consists of Kottayam (Kottiyot) swarupam, Paychi , Vdakkan Kolathiri Elibhoopan, Kadathanat, Poranattadi. Second is Elaya swarupam , the descendents of younger sister at Venad . Venad Ayyar Adikal with Manthriparishad of Ettara yogam, and commander in chiefs Ettuveetil pillai and

Dalawas for overall administration. This branch also had the help of the Tamil Nad (east) where a younger branch existed in Cheraman Devi and Valliyur and Pazhavettarayan branch.

3. Brother of Cheraman, Kavi Thulubhoopathy Simhaveru was given Thulu and Karnataka. The present Karnataka Mysore Rajavansa is descendents of this branch. For Akampadi and defence he was given 4 groups of people. 1 Parambar (Nandar, nandi,vangar, Parappanad) who are commander in chiefs and defence personnel. 2. Achalar. The descendents of the sabha of Acharya Achala of Karnataka desam. 3. Savithar (ministers) who are Mudubidre and Chander (Chandra). 4 Mulukki samantharu (Meluha samanthar) They are descendents from Yadavavansa of Moolasthan of Karthaveerya Arjuna.

Till AD 854 these were united as Kerala Kings (Chera) with Northern and Southern Kolathiri Elibhoopathis , and Venad ,Thulunad under one Chera Samrat. Chera ,chola and Pandya used to rule in unison , electing the eldest of the three branches as Chakravarthy. The same principle was followed in this divided Chera empire too. The eldest of the branches will become Kulasekhara. In 13th century, since both the Northern and central parts became under Zamorin, the then Perumal bestowed Kulasekhara title and Crown to the descendants of Venad Cheravay Moopp . It is said that the land which was retrieved from ocean lies between Kollam and Mangalapuram . This part was given to Somakshathriya of Yadava Mooshaka vansa by Parasurama and he gave Sreevardhanapura to Bhanuvikrama and his 3 brothers. The last one was given Kulasekhara name. Bhanuvikrama ruled from Gokarna to Kanyakumari according to Sankunni Nair. One

brother ruled from Gokarna (South Canara and North Kolathunad) while Bhanuvikrama was in Central Malabar. The nephew of Bhanuvikrama was Aditya varma and he was given a sword and with 8 ministers ruled in Sreevardhanapuram. Vadakkan Perumal was Kolathunad Udayavarman. Udayavarman had done Hiranyagarbha. (Means he was the emperor at that time). Parasurama had fixed Mamanka at banks of Nila in Thirunava every 12 years (Kumbhamela) and the first position is for Kulasekhara perumal and second to the next in age . He says , in Kali 1860 in prabhavavarsha 28, in Thiruvanchikkulam was born in a Masi month, Thursday , in Punarvasu star , the son of Kshathriya Dhrithavratha , Kulasekharaperumal who was Kukkutapuradheesa , kollikavala and Chalppikkon. He is the Vaishnava saint Kulasekhara who sacrificed the kingdom and became a Adikal of Vishnu. He went to Sreerangam, Thiruppathy and Alwar koil has

his worship. He sang of Thrichithrakootam (of Vannery) and Thillai ,Thirumittakkod, Thrikkannapuram (of Kodungallur) and lived till 57 years of age. Thirunelveli Brahmapadam Taluk was place of death. His physical body remains and idol are in Mannar koil . It is said that his birth was according to a prediction in Bhavishyapuram . The Tamil tradition of Venad is from descendants of this king.

A few inscriptions are seen in Cheramathevi and other Tamil areas. In 1439 Chera Odaiya Marthandavarma grant to Cheramathevi, 1469 Thrikkankudi bell given by Aditya varman, 1510 Marthandavarma grant while staying in Kalakkad veerapandyakottaram, 1573 Mannarkovil Marthandavarma gives a lamp to keep in the palace where his uncle breathed his last, 1582 Thrikkallur (near Alwar Thirunelveli)Cheracholapandeeswaram land grant by Marthandavarma.

Cheramathevi was one of the old capitals of Chera. A kannadiya brahmana was given gold coins by Velur Prathaparudradeva . Since Agastya of Thiruadidesa advised, he spent the money to build a dam in Tamraparni and irrigate 21 miles of fields. The rest of the amount for making a sathra and giving daily food to Brahmins in Cheramathevi temple. The copper plate of this is available. A person is entrusted to execute this. The Rgvedi Narayanappa of Bharadwajagothra is given gold coins by Prathaparudradeva as Kalapurushadana. He gives it to Yajurvedi Vatsagothra Gopalappilla's son Narayana ppilla who is functioning in the temple of Cheramathevi built by Cheraman. This deed was on AD 242 and at that time Pillai or Pillaiyar was a name of Brahmins. There was a deed to give Pepper to this temple and this was renewed by Thiruvithamkur Ramavarma (in 1795 AD) just before his death. The

amount to sathram for this was increased to 180 panam.

Sankunnimenon gives list of kings of Thiruvithamkore as follows. Many of the names are not given. The first one rules from AD 311 and is thus in direct continuity with Manthiran Cheral of Allahabad Inscription. Therefore we have to think of him as Vakataka Narendra , brother of Vakataka Mahendra who fought with Samudragupta. The emperors are not just rulers of Thiruvananthapura but entire Kerala, Vakataka . The South Indian, central Indian list of kings are thus continuous and complete.

1. Veerakeralavarma (AD 311)
Samudragupta period.
2. Brother
3. Nephew Veerakeralavarma
Kulasekharan from AD 380 .who

disappeared from Thiruvanchikkulam (AD 428)

4. BhaskaraRavi varma
5. Nephew Maadabhoopathy Maadathil Koil Kovil Adhikarikal (He had a palace at Madathinkara in Cherthala district , west of Vembanad kayal.)He was a member of Vannery Madabhoopathi of erstwhile Somakshathriyas of Mooshakavansa.
6. The period of Kadamba and Chalukya rule. Kolathunad and Venad fought against them together. No names of kings given for 2 centuries. (From AD 5th to 7th century incomplete list. But list of Kadamba and Chalukyas of the time who ruled Kerala is available.)
7. AD 731 Veeramarthandavarma did Thulapurushadanam and Hiranyagarbham and became perumal
8. Nephew . Death in 802 AD
9. Nephew Udayamarthanda varma . At this time 5 branches exist at 5 places.

Vanavanad (Venad), Sreevazhum kod, Sreepadam (Thrippappur), Cheravai (Sreevayil) Jayathunganad (Desinga). According to the age any one of these branches can become King.

10. In 825 AD Udayamarthandan at Kollam is the Perumal. Astronomical year of August 15th 825 (kollam era) was during his reign. Died in 830 AD .
11. Successors are the emperors at South Malabar (MGS has studied this second chera kingdom) They were ruling Thiruvananthapuram also. Their rule continued till 13th century when Zamorin defeated Perumpadappu Kochin Maadabhoopathy .
12. One of the Pandya kings of Panthalam moved to Thiruvananthapuram in AD 904. At this time Kolathunad and Venad joined hands and attacked the Ballala (Vellala) . They were forced to retreat to Dravida desa according to Sankunni Nair. But

Kerala also being Dravidadesa the logic is not clear. Thus they (Chera) got back the land from Korappuzha downwards which was theirs from time of Parasurama.

When Ballalas of North Kerala left , Zamorin a Samantha chieftain started to make alliances with Arabs and became powerful. He called himself as Nediyruppu swarupa and attacking neighbours got Ponnani upto Northen Kollam . The Kochin Perumpadappu swarupam was attacked by him, while Nanchinad was taken from Thiruvithamkore by Pandya kings.

13. In 1050 AD temple of Anantha padmanabhan was reconstructed. Name of king at this time unknown. In Rajendra chozhan's 4th Ruling year when he makes victories over several kings he is residing in his Palace at Keralan Malikai Kaduvpatti of Gangaikonda Cholapuram. And in Rajaraja's reign this is called Kaduvpatti

Madam of Rajaraja Thennadu. The words Madam and Kerala for a palace of Chola shows their relation to Kerala, and Cochin swarupam.

14. During Parakramapandia's time his Paradevatha was brought to this temple.
15. In 1117 AD Nancha Koravan took away Nanchinad. Thiruvithamcore defeated him and got back it.
16. In 1170 AD Panthalam was given territorial grants and in 1189 Poonjar Raja (Pandya dynasty) also given lands.
17. In AD 1330 when Zamorin defeated the then Perumal of Kochin , nephew (son of youngest sister of Kochin) Adityavarma became ruler of Venad and he has Vaikkom devaswom under him. At this time two princesses of the eldest sister's family (Kolathunad) were adopted and Attingal palace was given for them. They were designated Attingal Mootha

Thampuran Rani and Ilaya Thampuran Rani.

18. In 1335 the son of Attingal Mootha Thampuran Rani , Veerarama Marthandavarma became ruler. Temple was modified and renovated. Fort constructed. He ruled for 40 years and died in 1376.
19. His younger brother Iravivarma. Died in 1382 before crowning ceremony
20. Nephew Keralavarma died 3 months after crowning ceremony
21. His twin brother Chera Udaya Marthandavarma ruled for 62 years from age 16 to 78. He regained the SE provinces and stayed in Valliyur and Cheramathevi. When Rettayapura chief attacked Valliyur his nephew committed suicide. The last days of the king was at Elayadathu Nad kottarakkara. A governor was posted in Valliyur . Died in 1444 AD.
22. Venad Mootha Raja for 14 years .death in 1458 AD

23. Veeramarthanda ruled for 13 years from 1458 and died in 1471.
24. Adityavarma 7 years
25. Iravivarma 25 years from 1478
26. Marthandavarma died in the same year of installation
27. Veera Iravivarma 24 years 1504- 1528
28. Marthandavarma 9 years
29. Udayamarthandavarma 1537. Ruled 23 years died in 1560
30. Keralavarma ruled 3 years .Death 1563
31. Adityavarma 4 years
32. Udayamarthandavarma 1567 . Ruled 27 years
33. Veera Iravi Varma 1594. He did Thulapurushadaanam and became Kulasekharaperumal. 10 year ruled. Death in 1604.
34. Sreedharavarma for 2 years
35. Ravivarma 1606- 1619 . 13 years
36. Unnikeralavarma from 1619 nine years

37. Ravivarma 1625 . six years
38. Unnikeralavarma 1631
39. Adityavarma died in his 16th year of rule . Death 1677. (The story of murder of Adityavarma by Ettuveetil Pilla).
40. Niece of Adityavarma Umayamma Rani .Her 5 children were killed . One son , 9 year old Ravivarma escaped. Rani ruled as Regent with help of Vatakkann Kottayam Kolathunad Keralavarma who was invited to Thiruvananthapuram by her.
41. In 1684 Ravivarma attained 16 years of age. Two male and two female children were adopted from Northern Kolathunad . These were Unnikeralavarma, Ramavarma and Attingal mootha thampuran and Ilayathampuran. The elder girl died early and younger one got the Mootha thampuran status. Marthandavarma was born as her son in 1706
42. Death of Ravivarma In 1718. Unnikeralavarma became king.

43. 1724 Ramavarma became king after Unnikeralavarma's death. Before Unnikeralavarma's death one of the adopted queens of Kolathunad had delivered a son later known as Dharmaraja.
44. Madurai treaty of Ramavarma and Marthandavarma
45. 1728 Death of Ramavarma.
46. 1729 Marthandavarma at age of 23 became king .. In 1748 two girls from Kolathunad Chirakkal were adopted and brought to Mannath and later to Thiruvananthapuram.
47. Ramavarma Kulasekharan at age of 34 . In 1789, 2 Kolathunad princesses from Mavelikkara adopted . King died on a Sivarathri in his 73rd year .
48. Balaramavarmaraja aged 16 was crowned on 1798 Feb 18. He was controlled by Kozhikod Udiyeri Jayanthan

Sankaran Nambuthiri. At this time Veluthampi Dalawa became powerful.

49. Sreepadmanabhasevini Vanchidharma vardhini Rajarajeswari Rani Gouri Lakshmi bhai . (Adopted from Mavelikkara)

Husband Raja Ravivarma Koyil thampuran of Changanasseri who was a Sanskrit scholar. Two children born in 1813 and 1815 . After the second son's birth Rani died. A minor sister , two infants were left to her husband's care.

50. The sister Rani Gouri Parvathi Bhai alias Rugmani Bhai at age 13 became queen. Ramavarma (18 months) and Marthandavarma (3 months) were looked after by their father. Ramavarma was declared king and Parvathi Bhai was regent from 1815-1829.



51. Swathi Thirunal Ramavarma was mature in 1820 at age of 16. 21st April 1829 he was crowned and in 1846 he died

Dewan
Venkatta
Rao



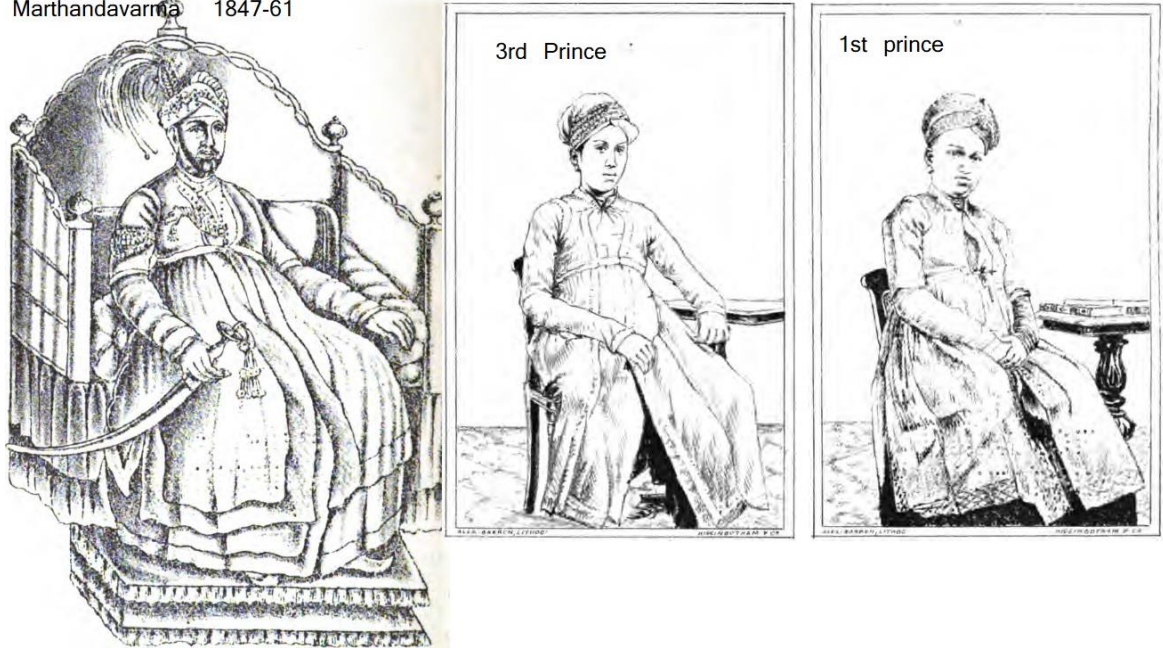
swathi Ramavarma



52. His brother Marthandavarma ruled from 1847-1861 In 1857, Attingal Mootha thampuran the only surviving female member died at age 28 , after giving birth to her second son. Thus again an adoption from Mavelikkara swarupam happened . Rani Lakshmibhai and Parvathibhai were the adopted girls. The first of these was married by Changanasseri Koyil

thampuran (The grand nephew of the Maharaja's father)

Marthandavarma 1847-61



54. Brother Uthradam Thirunal
Marthandavarma 1847-1861 In 1857 following death of Attingal Mootha Thampuran Rani, who had only two sons, two girls (Rani Lakshmibhai 8 years and Parvathibhai 6 years) were adopted. Mootha thampuran of this , was married to the grandnephew of the father of Maharaja. He was Changanassery Valiya koyil thampuran.

55. Ayilyam Thirunal Ramavarma 1860-1880.

56. Visakham Thirunal Ramavarma. 1880-1885

57. 1885-1924 Moolam Thirunal Ramavarma

58. Karthika Thirunal LakshmiBhai was born to Sethuparvathi Bhai and Thiruvathira thirunal Ravivarma Kochukoyi Thampuran of Kilimanur in 1916. She had 2 siblings Chithira thirunal Balarama Varma and Uthradam Thirunal Marthandavarma. Married to Col. Godavarma Raja of Poonjar. Two sons and 2 daughters. Avittam Thirunal (1938-44) Moolam Thirunal Ramavarma (1948-till date), Pooyam Thirunal GouriParvathi Bhai (1941) Aswathi Thirunal Gouri Lakshmi Bhai. (1945). The girl Pooradam Thirunal Sethulakshmi Bhai, first cousin of Sethu parvathy Bhai was first cousin of Karthika thirunal. She had two daughters

Uthradam Thirunal Ialithamba and
Karthika thirunal Indirabhai. Her grandson
Revathy Thirunal Balaramavarma is the
present (2020) tutular Elaya Thampuran.

59. 1924-31 Sethulakshmi Bhai Karthika
Thirunal as Regent

60. 1931-1948 Chithira Thirunal Balarama
varma. Died in 1991

61. Uthradam Thirunal Marthandavarma
1991-2013

62. Moolam Thirunal Ramavarma. From
2013-

63. Children of Pooyam Thirunal in
Chembrol Rajarajavarma are Aswathi
Thirunal Ramavarma and Thiruvathira
Thirunal Lakshmi Bhai. (Ramavarma
unmarried. Lakshmi Bhai married to MD
Nalapat has no children)

64. Aswathi Thirunal Gouri Lakshmi Bhai
in Sukumaran Rajarajavarma of Pallikkara
west palace of Thiruvalla has two sons
Poororuttathi thirunal Marthandavarma

(husband of Gopika varma) and Avittam Thirunal Adityavarma (wife Rasmi Varma and children twin girls Gouri and Prabha). She had adopted Rani Lekha Parvathi Bhai (wedded to Anup kUmar Varma) and she has a daughter born in Swathi (Swathi thirunal) .

We have seen that there are some gaps in the history given by Sankunni Menon and in some parts (AD 825 onwards) it is filled by the Second chera kingdom of which M GS has studied. And the rest we have to search in Mooshakavansa kavya (Education in Ancient India -valabhi and Nalanda universities).

6. Pallava and Chola Matrimonies with Kerala

In ancient tradition Bharathavarsha is in Jambudweepa and it consists of 56 Rajyas. Among these are Chola, Pandya, Chera, Kerala, Kukkuta, Karnataka, Punnataka, Kutaka, Dravida, Andhraka, Konkana and Laksha which are now seen in South India. That means by the time the puranas were written, Kerala which extended from Gokarna to Kanyakumari had at least 5 administrative divisions under Chera, Mooshaka dynasties. . The extent of Cheras was upto Perur of Karur in Tamil Nad and ocean in west. The Perur Karuvur branch had a lower house called Keezhperur branch in the southern tip of India which was later to become a deciding force in creation of Venad after the period of Rajaraja and Rajendrachola. Both had

consorts from Keezhperur branch and were powerful . Even before that during Mahendravarma 1 period Venaattu Anthai paadi perumpanar, and Venattu Nandiyar are mentioned in inscriptions.

Copper plate charters became bilingual from 5th /6th century AD

- Pallankoil near Karakkad (Simhavishnuvarman of 550-580) grant of lands to Jaina temple Thiruparidhikuntram 3 KM from Kancheepuram. (In pallava granthavari Sanskrit, In Tamil script Tamil language are given.)
- Copper plates (31 numbers) show -tiger(chola), 2 vertical fishes(Pandya) ,bow(Chera) boar (Chalukya) ,umbrella, two chamara, swasthika, 2 lamps.
- Mystical Yanthras (Geometrical Sreeyanthra types) .
- Copper plates belong to first century BC-third century BC .(Pallava from 3rd century-5th century AD) written in prakrith /sanskrit.

Pandya copper plates:

- oldest Maravarman Arikesari giving Ilayaan patti in Asinaadu to NarayanaBhatta somayaji .Nedumaran did this after defeating Kambalai , chieftain of Maravar who opposed the Daana.
- According to Uthamachola's Utharamerur Inscription the central part of Kancheepuram was called Oorakam and merchants lived there.(Oorakam in Kerala is older than this)

1. Kandiur Inscription.11-23 lines on prosperity of Keralan Jayasimhan

- Tamil inscription of Rajaendra Chola 1, (Kandiur). In it, from line 12 to 23, the wealth of Keralan Jayasimhan is eulogized. (upto 18 translated below). <http://www.scribd.com/doc/170165698/Kerala-History-Part-2-Chinthamani-Sep-oct-2013> This tells us the treasure of the Thiruvananthapuram Padmanabhaswami temple was the traditional property of Chera /Mooshaka /Yadava/Ay kings .
- 12.Thennavan vaitha sundaramutiyum Indiranaramum thenthirai-
(the beautiful crown of southern emperors, the garland vajjyanthi of Indra)
- 13.Yeezhamandalamuzhuthum eripatai keralan mural meyyirchoodum
(keralan who destroyed Southern wealthy Eezhamandalam wears traditionally on his body)
- 14.Kuladhanamakiya palarpukazh mutiyum chenkathirmalayum chenkathir
(the crown which His kuladhana or traditional wealth, eulogized by many, and the necklace of red suns)
- 15.Velai tholperumkaval palpazhan theevuncheruvu chinviyiruppa
(of the twilight, the thol or educational institutions protected by the pazhaya –old-paal-paalaka protectors, which seen all around the Island's sides)
- 16.Thorukaal raichu kalai katta parachuraaman mevarunchaanthimath theevarankaru-
(in the ancient times, when the kalai were all perfect, Parasurama with his shanthi, crowned the theevaradeva with)
- https://www.facebook.com/groups/449625941749285/785398301505379/?notif_t=like
- <http://projectavalon.net/forum4/showthread.php?50876-The-Mysterious-Last-Door-At-Padmanabhaswamy-Temple.-Breaking-News>

2.Two Natukals of Mahendravarman 1

- 1.Dandampattu. Ko Vijaya
Mayeendirapperumarkku 18 vathumee
Venaatt Anthaipaadi eechai perumpaananarai
charu marumakkal porchenthiyaru chevaku
thorukkonta njaantru meettuppattaan
Venaattu Nandiyaar Kalkka.....
- (Note : വേണാട്ടു ആഞ്ഞൊപ്പാടി,
വേണാട്ടു നന്ദിയാർ)

2.Eduthanur

- Ko vijaya Mayinthirapperumarkku muppathunaankaavathu vaana ko aracharu **marumakkal** pottaikkaiyyaar ilamakan **Kanthan thevakka** thitthannu **Erumappurathe vaati** pattaankalkkovivannai annaay irukallanai kattithu kaathirunthavaru
- (Note Kanthai Theva .The surname of Thalappalli Kovilakam kings. Also note Marumakkal coming in both the Natukals)Erumapuram= Mahishapuram

Chinnayan pettai (Red fonts -Malabar Kuthiramala Kaari(Thalappalli)

- Swasthisree . Ko vijaya kamperumarkku aantu moontravathu vayiramekavaana ko araiyar chevakan **mee kuntrainaattu malaimanoorutai** thorunayinaattaar kollappaachaattur poochalitappoochal chentru **kovur naattu chittitaiyaattumukkontra** mukkinmeemalai ayankayakkaraiyir chentrumutti **malaiyanurutaya chembar makanaana Kaaripperumaan** nan uraiyilampumaala evvipathiram uruvi ethire chentru pattaan .

Thiruvanamur (From Gangai to Kumari 700 Kaatham)

- Sreekamperumarkku yaantu inrupathavathu pattaipothanukku okkonta Naakan okka thinthan pattai pothan me thavam purinthathentru patarikku navakkantam kututhu kuntra keetthalai aruthu pitalikaimel vaitthanukku Thiruvanamur ooraar vaitha parisavathu .Emur parai Kottakkal medu cheythaa raavirkkukutuppaaraanaar .Pothanum kizhavarkalum Thorupadi nilam kututharkal.lthu antrentrar **kamkai itai kumari itai ezhunuttu kathavum** cheythan cheytha pavathuppatuvar antrentrar antrar kovukku kaarppontrappatuvaar

Velur

- Swasthisree .kovijai kampapperumarkku yaantettaavathu vayirameka vaana kovaraiyaraal **akatur naattu paakaattoorka**
- **Aathavamaathevan makan kaalaman** meeykontrainaattu mel velur irunthu vazhanintra kaalathu **murungaicheri natthatha...**ntraimaiyanaar makalai kallar pitikka ..tthuran konteyya...avalai vituvithal **pattaa kaalaman.**

4 Velur Natukal of Narasimhavarman 2

- Kovichaya narachingapperumarkku irantaavathu vaana ko athiraicharchevakar meekkontrai naattu mel velur aalum panaiyamaariyaar ivvoorthorukkonta njaantrupattaar .

5.Sangha Cherar –Arnaattar Malai – Near Pukalur

- 1.North: naakan makan nankeeran
- 2 .South within cave: Amutham amannan yaattoor chenskaayappan ko aavivirumpurai makan perumkatumkon makan katunkon enkatumkolanko aaka arupitha kal
- 3.thaa amannan yattur chenkayappan uraiya ko aathan chelli nam porai makan perumkatumkon makan ilamkatunkolanko aachi arutha kal.
- 4 kottanthaila ey moontru കോട്ടത്തൊഴിയിലായി
- Aathan chelli is the Emperor of Perumchellur (North Malabar) and this is a branch of his administrative network of tax collection .

Comparison -2 & 4 lines of Batheri Jaina temple (Paathiri Nanchaiyya Gowder's)

- Line 2: -Thi /ainthmoontru Aikatha
- Line 4: Tha mmonthansavakthaamsakhan(da)ka aithaythu moontru
- (Atha. When sun rises, in the Sadsangapattana, where the 5 and 3 unanimously assemble in the inner courtyard of Vayyakadhaama, Enkunar (ashtaguna) Anthanar (Brahmins) elderly Ashtanandi Rishabeswaras, varthaka, their mootthaar (chieftains) and Amsavakthaas (people speaking as representative of each Amsa) and 5X5 +3 of the Ashtamsakhanda, Uppala (sellers of salt) of Paanakshethra ... The place where the kacham (tax) of the 8 directions are received annually (abdappandika) and is the Thirusannadhi of Dhana(da). Dhanathirusannidhi (place of Kubera as Ganapathi collecting annual tax from all places)
- (In Utharamerur 30 wards division. Here 28 wards are present and all of them assemble for election and for administrative reforms)

Old Name of Wynad: Vayyakadhama

- Sadsangapattana where people from 4 sides assemble – Nalappat Hills – Ganapathivattam/present Sultan Batheri
- This inscription says people from all 8 sides assembled here. (Compare with Utharamerur of Kancheepuram)
- Thus name and description tally with each other with available evidences from written sources.
- Wynad is in North Malabar coming under Athan Chelli's direct rule.
-

Pazhuvettaraiyar (Pazhsssi/Payachi Bedda/Veda kings of Porai(hill) and Vanavasika

- Twin temple of Vatamulanatha at Keezhppazhuvur is sung by Thirujnanasambandar ; Always a Malayali Brahmin is Poojari. (Maraiyaalar/One who knows Marai/Veda)
- Anbil Plate sasana of Sundarachola(Rajaraja's father) : Queen of Paranthaka 1 was daughter of Kerala king Pazhuvettarachan

Twin temple in stone known as Avani Kantharpa eeswara griha of Kizhaiyur /Thenvaayil Sreekoil

- Pazhuvettaraya a contemporary of Adityachola had synonyms: Avanigandharva, Gangamaarthaanda, kaliyug anirmoola, Maravan Maladhalan, Araiyaagal Araivuli .His name Nakkan (Naagan) Pazhuvettarayan Kumaran Kanthan .He is also called kanthan amuthanar who in battle of Vellin defeated pandya, simhalas.
- The dwajasthamba built by another Pazhuvettarayan RanamukhaRaman .

Azhissi Kaattadikal queen of Adityachola 1. (871-907 AD)

- Patteeswaram, near kumbhakonam inscription.
- In Memory of Aaychi Kaattadikal's mother at Thirusomeswaram Temple at Kumbakonam , Pambar Naad.
- Aaychi (Yadava woman) Kaattadikal (vevered lady of the forests/Vanavasikam).
- Someswaram /Someswari temples of Kannur/ Perumchellur/ Sathasoma consecrated.
- Kerala connection .

Rajaraja's wife is a Kerala queen

- Real name of Rajarajachozhan: Arunmozhi Thevar
- Nakkan Panchavan Mahadevi , wife of Rajaraja 1 is daughter of Avanikantharppapurath Pazhuvur Thevanaar .in 1017 AD Rajendrachozha donated Pazhayannur temple to Thiruvallangad temple of Siva.

30th Reign year of Rajendrachoza Thevar

- 1. Nitthavinoda valanaattukizhaar Koottathu Aayiratthalippaal **Sri Paranthaka Theveeswarathu Nattavakkaani**
- 2. Meymattukkaani, Oviyakkaani,
- Just as First Kani's Nitthavitankan Mallayyan possessed them, His Maithunan Arayan RajaRajan, Chola emperor and his races will enjoy the possessions .
- Sent to KoyilMadam Soma Pandithar, Those who do Srekarya, Panchaacharya Devakarmins,

An interesting information

- RajaRaja Chola is **Maithuna of Nithyavinoda (Nithyavichareswara) Malanaattu (Valabhanattu/Valavanaadu) Kizhar's Relative (Koottathu) who belongs to the 1000 Thali (which is famous in Kerala History) Sri Paranthaka Deveswarathu Naattavar Kaani .**
- **Rajaraja is called Arayan** (Arachan in sanskrit means King; But Arayan in Tamil means a man who lives near oceans, rivers, travels through it and does fishing for an occupation) . Arayan is pronounced as Arya
- Refer Amara Aryakula of Sarabhapuri Inscriptions .

Sangrama Vijayothunga Padman

- Called Kitarath Arayan.
- Vaakayam (Vakayur Perumthurai alias Thirunava)Belongs to him
- Ko Parakesarivarman's victory over his Naval army, and eruption of a Vijaya Thorana in his city is considered as a great asset to the monarch .

Kitaram and Kataram and Kolam which is famous for its fleet of ship

- Two similar words used
- 1. Kitarath Arayan's Akanagar (Of Thirunava city as Akanagar or inner city)
- 2. Murat Kataram (which is protected by ocean) . The outer city on sea coast . Murat or Murachi is mentioned here. Both inner city and outer city of the ancient Perumpadapp (Maha sarggam/Mahodayam in sanskrit) mentioned here as being the property assigned to Maithunan Raja Raja Araya and his Chola Parampara .
- 3. Entire Kolathunad (both Northern & Sothern portions) were under one administration under Kataarath arachan (Ghatothkachadesa/Kadathanad) and one of his family member's had Rajarajachola as his maithunan .

The first Karuvur of Kerala kings is Perur in Tami Nadu and the family of Cheras of Sangam era belonged to this family . Kari kings of Thalappalli and Chera dynasty was powerful at that time. After 5th century when Pallava power declined and Northern valabhi

(Kadathanad) fell, the younger branch of Perur at Keezhperur became more powerful. They had relations with Pallavas and later with Cholas. We find that the wife of Paranthaka Chola was daughter of Kerala king Pazhuvettarachan. The twin temple of Vatamoolanatha (Shiva) at Avanikandarpa griha is sung by Thirujnanasambandha showing that it existed before Sambandhar. Adityachola became emperor because his mother was a Kerala queen (Mathrudaya). During Adityachola's time the Nagan Pazhuvettarayan Kumaran Kanthan (Kanthan Amuthanar) still retained his Kari names , and defeated both Pandya and Simhala kings in battle of Velliyam. The dwajasthamba in the temple is installed by another Pazhuvettarayan Ranamukha Raman.

Aychi (Daughter of Ay) kattadikal (Chief of Vanavasikam) was wife of Adityachola according to Patteswaram Inscription. Thus

Sundara Chola , father of Rajaraja was rightful heir to Kerala throne (Mathrudaya). . Rajaraja married daughter of Avanikandarpapuram Pazhoor Thevanar and thus his son Rajendra also had the right for Kerala throne by Mathrudaya. RajarajaChola is the son-in law of Nityavinoda Malanaattu Kizhar and had won the Vakayur (Thirunava) by the naval feet (for details of this see Mamankam of Thirunava) and thus got the title Kidarath Arayan. (Kidaram included inner city of Vakayur Perumthurai and outer city Murachi of Kochin Kings) . The problem came because Zamorin and the foreign powers suppressed the Kochin Royal family and entire trade and commerce as well as military control became in the hands of them. The chola power resisted this and destroyed entire Vallabha kingdom (Manimangalam saasana). The Chera and Chola relationship we find right from Cheran Chenguttuvan to Rajendrachoza. The Mathrudaya of Venat Rajavansa still

follows it and queens are adopted from Kochin royal family of Kadathanad.

Thus we have seen a continuity of Ruling dynasty in Kerala . And also the relation of Karur (Melperur) and Keezhperur branches of Chera dynasty. And Pallava Chera relationship is described in my earlier book (Pallavas and their timespan.) It is interesting to note that Kulasekhara Bhootharaya Pandyaperumal was murdered in AD 333 by a Thalappalli Kovilakam Valnampi and after that they lost the right to become Perumal . And it was in that year Adityavarma , was chosen by the Sabha as new Perumal. Sankunni Menon's Thiruvithamkore history starts with a Veerakeralavarma almost at the same period (AD 311) . The name of his brother is not mentioned by Sankunni Menon. Could this be Adiyavarma ? It is possible, because they were ruling as a Kulasangha and the next heir is chosen by the age, not by the place of their

dwelling. Once Thalappalli lost its right, the next right fell on Thiruvithamcore is possible. And after AD 428 , when Adityavarma's nephew Veerakeralavarma attained Kailasa with Sundaramurthy Nayanar at Thiruvanchikkulam (The Perumal has to reside in Thiruvanchikulam) Kadamba and Chalukya rule ensued. Sankunni Menon says Kolathunad and Thiruvithamkore together sent them out of Kerala. And in AD 731 Veeramarthandavarma performed Hiranyagarbha and Thulapurushadana. (That means from 488-731 there was a Kadamba , Chalukya rule. The relation of Kadamba,Chalukya and Pallava I had already explained in my earlier books on history. From AD 731 upto 1300 the rule of Kolathiri and Perumpadappu swarupam was present in Malabar with Thiruvithamcore and North Kadathunad having crown rights depending upon the age and matrilinear descendance. By Manimangalam sasana of Cholas we find the southern family of the

Chera dynasty , with their relationship of Chola chieftains (through matrimonial relation) ascertaining their right to become rulers of Kerala and destroying entire Vallabha race from the history of South India and Lanka. And after this we find an unbroken line of rulers (startng from another Aditavarma sarvanganatha) till present. The power of northern Chalukya and Kadamba with Pallavas to the south must have instilled in the Cholas a desire to assert their right and for this their matrilinear allaiance to Vanavasi,Kadava Ay dynasty (Yadava) of the south was a reason.

If Zamorin and his alliances with Arabs and Portuguese was the reason for breaking up of Kerala's monopoly of trade and commerce and the rule of Kochin dynasty, it was also the reason for the rise to power of the Thiruvithamcore branch of Mooshaka dynasty with Chola power.

The Mushakavansa rule which started with Ramaghatamooshaka during Ramayana period lasted upto date (about 10000+ 2020 years) and is probably the longest living traditional dynasties of the world.

7. Megasthese and Arrian

Megasthenese says Indians have never invaded other countries and no one except Semiramis and Alexander has ever entered India. Arrian says only Alexander has entered India and he has seen only upto Vipasa and the western sea . Thus we have a foreign witness to the foreign policy of India and its territorial integrity . Pliny states that Seleukas visited Pataliputhra of Chandragupta as an Ambassador and not for war. Megasthenese, the Persian has also visited Pooru (who defeated Alexander) .He was a companion to Alexander before he became the ambassador

to Chandragupta. He describes the Kabul and Panjab rivers .Ganga ,he says, is a heresay report .Strabo says he met Chandragupta in a war sibiria in Panjab. Chandragupta's son Amitraghatha Bindusara had Diemachos alias Dionysius as ambassador in his court.

According to Arian Nearchus the se traveller and Megasthenes are trustworthy in their descriptions. Eratosthenes knew more of India from Megasthenese but the faulty fabulous tales of races , Heracles and Indian Dionysius could be faulty.

Indica is in 4 parts with lot of overlaps between them.

Part 1 Says India is quadrilateral with ocean on three sides and Mountains on North and beyond mountains reside scythians (saka). Remember Saka is a race of Ikshwakus of Solar race and in it was born Gouthama buddha in Kapilavasthu (Now Nepal. Surprisingly Megasthenes does not even

mention Gouthama Budhha , in his history.) Therefore , saka are also Indians of the mountain tracts of Himalayas. The extent of India is 32000 stadia from North to south and 28000 stadia from East to west. It covers the whole of the Northern tropical zone .At the extreme point the gnomon (Indian sundial-Sanku) cast no shadow. The Bear (saphtharshi) is invisible by night, and in remotest part (from Mount Mandara) even Arcturus(Swathi) is disappearing from view .The shadows there falls southwards. Eratosthenes said that these do not happen in South India About this I have discussed in Varahamihira's Panchasidhanthika (Malayalam) and Corridors of Time (English). What Suari as Pliny calls is Sabari for Ptolemy and Mount Maleus or Malaya for Megasthenes. What we have to note here is that , Indians have noticed that the 10th degree latitude from Equator is passing through the Sabari hills of Malaya mountains and it being 80 degree from North

pole , from that point one can see South pole at certain periods of time with rise of Canopus (Agasthya) . And in that time one cannot see North star (bear) due to earth's tilt.

Indians of Megasthenes:-

India has huge mountains and and forests with fruit trees of every kind, and plains are of great fertility and beautiful intersected by multiple rivers. Soil is under irrigation and consequently bears two crops minimum in an year. Animals, beasts of fields and fowls of air are plenty. Elephants are beautiful and strong than the ones in Lybia and Indians train them for war and work. Indians with abundant means of subsistence , though of ordinary stature , excel in all works and have a distinguished and proud bearing. Skilled in every art since they inhale pure air, and drink plenty of purest water from their water bodies. All their arts are the first and best of

its kind in the world. They get all the metals from the earth-gold,silver, copper iron etc and make different metals from them by alchemy. Instruments , ornaments , war and agricultural implements they make with them are specially mentioned. They eat cereals and millets. Till date there had never been a famine in India , because it is abundant in all types of plants , fruits ,grains and trees, and in both winter and summer they saw paddy and get two harvests . Sometimes , a third harvest too. Even in marshy places numerous varieties of edible Roots and tubers grow. And they get enough rains in a surprising regularity (About this regularity of rains Logan had mentioned in his Malabar Manual later.)

Indians have devised certain practices to prevent famines.In other countries during battles, crops are destroyed and fertility of soil destroyed and they are left as uncultivable waste land to destroy enemy.

But in India cultivation and farmers are considered sacred. No one destroy crops, and harm farmers. They will not cut the trees of enemy, or put fire to their crops. These words of Megasthenes has to be pondered upon by the present generation. Why and how famines happened in India after foreign invasion will be made clear.

Megasthenes says none of the races in India are foreigners. All are indigenous. India neither received a colony from abroad, nor send a colony out to other nations. His seven castes of India are as follows:-

1. A collection of body of philosophers . These are only very few in number. But are greater in their knowledge. They are neither slaves nor are they owners. They do not have to pay a tax. Yhey do Yajna, blessings, prediction of weather and calamities and most of the time are silent . The learned people of India is generally

known as Brachmanos. Among these philosophers Megasthenes say are two categories:- Brachmanos and Sarmanes. Brachmanos are best esteemed and have consistency in life and wisdom. They start advising a newborn before it is born, right from the mother's womb. Each Guru strive to be greater than the previous Guru and more accomplished. The philosophers live in a forest in front of the city. They follow simple life. Sleep in deerskin, and do not eat nonvegetarian food. There is no sex difference and whoever thirsts for knowledge can approach them and learn freely. After learning the student can either return to village, marry and continue the swadharma of the race or he/she can assume the life of teacher/philosopher with the Gurukulam. The usual topics of discussion of learned people of India are Death, birth, life like a dream, the

beginning of universe and its cause, A creator, the 5 elements , preservation and destruction and the place of earth in the Universe etc. Sarmanos live in forests eating leaves and roots , wear woodskin and kings send messengers to them to get advise. These people worship Devathas and advise how to worship devathas. The third group are the Vaidya or healers. These and Bhikshus are also the stages of Brachmanos. Bhikshu are seen in some villages as Manthravadi and doing pithrukarma. If a woman learns philosophy , she abstains from sexual Intercourse . It is surprising that Megasthenes has not said a word about Buddha , though he visited Pataliputhra after Buddha's birth. But he speaks of a special group of Brachmanos living naked , drinking the river water and free , on the banks of Thungabhadra and Kannappenna a branch of Thungabhadra. These

vegetarian people believe God is light and it is Vaak which is the discourse of reason and wisdom. Body is only a covering or curtain over the light . One who are able to sacrifice the ego born of the curtain (Body) there is no death. They do not desire a worldly life with wife and children. Those who want to live like that cross the river and do not come back. Desire is enemy. One who sacrifice desire attains God. Megasthenes says Dandamis whom Alexander visited was such a Muni, while Kalyanamuni hadn't reached that stage of wisdom. Brachmanae had a thrikalinga , and one is called Maago kalingae, another Gandharidae Kalingae, and third Mada kalingae. Mada kalingae are one of the principal Vansa of Aryavārtha and they are people living below the Ganga plains along with Andhraka people. The island below Ganga is called Maadakalinga. The people are

Mudube 9mudu badre) the Mouliba of Aithareya Brahmana, Molindae (Malada) Ubhera (Bharu) of central districts upto Assam, Passale (Panchala) Kolube 9kolutha .) Taluctae (Thamluk or Thamraliptha) and Andhrae (Andhra) . All these belong to Madakalinge Brachmanae people. (The Madabhupathi of Kerala is also the chiefton of this Brahmakshathra people) It was Vallabha who unified the Thrikalinga into one soverign state.

2. Husbandrymen are the farmers who are exempted from wars. They live with family in villages and till the land, make grains. The land is not of anyone. It belongs to God and each village has a temple which receives $1/4^{\text{th}}$ of the produce and that is the tax the farmers pay.
3. The wandering Idaya, Abheera tribes and Veda (hunters) . Yadava and Betta .

4. Artisans do not have to pay tax. They are given salary from the Royal treasury for their work in temples and the village.
5. Army . Maintained by King's treasury as a salary . They are maintained by each village chief and sent to king in times of war. In times of peace they also work in fields along with their family.
6. There are overseers called Adhyaksha to supervise and administer all departments of affairs of the king.
7. Councillors and assessors are very few in number. They are under a sarvadhikari and they do protect law and order of country. (Later on in Asoka's period we find them being called Mahamathras) . The administration is depending upon the rule of doing swadharma perfectly and not doing any wrong to others, even to foreign travellers and merchants. Even for treating

travellers and merchants from far of places they have special officers.

Indians marry from own caste . A brachmanos marry a brachmanos and an artisan marry an artisan. This is to protect swadharma. Indians do not erect memorials to their ancestors. But their ideals and ideas are immortalised and remembered through hymns and songs .They have countless cities made of wood along rivers , on mountains .Mountainous cities of wood withstand even in rainy season.

Pataliputhra is a city with 64 doors and 570 Gopura. All Indians are free citizens.Except Lekkomonians who keep Helots as slave labourers . (Who this people are is not known)The cleanliness, order and frugality of Indians are commendable. In the sibira of Chandragupta which harbours 4 lakhs people, every one keep rules without any written rules , and even without any knowledge of writing, simple by keeping them in memories

engraved. They have simple manners .They live happily. Except at the time of Yajna, none of them use Soma, an alcoholic beverage. A liquid diet made of Paddy (Kanji) is their diet. There is no occasion for going to court for settling a dispute. Without witness or sealed document people give property to others for safe custody. The law is the dharma kept by all. House and property do not need any protection. They keep it open. Only thing which Megasthenes do not like is that , Indians do not eat together, and eat whenever each one is free and feels like eating. He thinks that this shows the lack of social life.

The body of Indians are strong and they massage it with ebony rollers. They wear good dress and ornaments. The rich wear muslin cloths with golden thread and embellished with jewels and flowers. They have a sevaka carrying an umbrella behind.

They have good aesthetic sense besides truth and Dharma. They respect people with wisdom and knowledge. But, not those without wisdom. A wife is obtained by donating a pair of Oxen to the father-in-law. They keep wives to help in their work, for happiness, and for getting a progeny. Wife has freedom to rule the house and give opinions in affairs. She looks after everything when the males are out for war. Wives protect kings. There are instances where a queen killed a king and became the wife of the next king. Therefore kings do not sleep at daytime, and at night he sleeps in separate rooms.(of separate wives)

If some one is proved a false witness , hands and legs are cut. If the wood or stone of a sculptor is destroyed , it is dealt with death penalty. There are no slaves in India, especially where the Moushakanos (Mooshaka vansa) are ruling. Indians do not

borrow or give loans with interest. But the tribes of Kokkassus mountains do intercourse with women openly in public, and even eat the corpse of relatives. When king goes for hunting, he goes with chariots, armed women and wives and with lot of drums and other musical instruments.

When it is time for food a tripod is kept in front and a golden pot on it. First rice is served. There are several things or curries after that. There are 3 ft tall short men (Munda) and 5 ft tall men in India. Indians say they are originally Kirathavansa. They were hunting people on hills and mountains. The crane lay eggs on their country. And eagles and cranes fight in their country for survival. (Baka and Garuda).

Megasthenes speaks of the unicorn of India, which we see on Indus seals. He calls it Kartazon and says it is about the size of a horse, with a crest, yellow hair soft as wool,

good legs, tail like a swine or even a horse . The horn is curved , single and black. Loud ringing resonant voice. Males fight like a horse. He says Kartazon is seen in a boundary district called Karouda, and lives in forests beyond mountains .This animal with a horse-tail and hairs all over body feeds upon forest fruits and has a habit of jumping down from mountaintops and rolling big stones from them.

Thaprobane (Thamraparni) is a land with red sand , and is beyond a river and people of that area are called Palaiyagonos (Later authors calls it Palai samunda mana at end of India)The name Palaya (old) Samudra was later pronounced as Paala Syananda Ur. The ancient name of Thrivithamkore. In Girnar inscription of Asoka , it is called Paali Thammapanni. Megasthenes says the area yields lot of pearls, gold. The other names are Seren divu (Cheran dweep) Serlediba , and

serendip which later became Zeilon, Ceylon and Simhaladweep and is the Lanka and the extreme end of India which was once upon a time the island under Chera kings. The capital of Paalaiyo konos (old ancient kings) is Pali seemaantha (The end of the boundary of the old or end of boundary of Paalirajya)

Scwanbeck says in Sanskrit the meaning would be boundary of the people of the sacred old doctrine. On one side of river live men and on the other wild animals including elephants. Megasthenes thinks in Indian ocean trees grow. In Kalingae 19 rivers join Ganga . Ptolemy call Kaligra , not Kalingae. The capital of it is on banks of Mahanadi.

There is a Corringa port on mouth of Godavari. Alexander had come only upto Hyphasis (Sathlaj) and has not seen any of these. The fertile land beyond satlej is not known to him. There live ants which mine gold, unknown rare animals, the Cheras who live upto 200 years, and each having a sabha

of 5000. Each of them give an elephant to serve the nation, to the emperor. Biggest tigers live in Praaachi . Prachi is the people who live in Paalibothra which is a trapezoidal city with fortified walls and deep trenches around.

Monedes (Manda) and Suan (Suuari or Sabary according to Yule) are on Mt Malaeus. (Malaya) Indians call the South Pole as Dramasa. (This name later became the people of the south Pole or Dramida). Measurements from one port to another is given by Megasthenes .

From mouth of Ganga to cape Kalingon and capital of Kalinga at Dandagula on the mouth of Godavari 625 miles.

Upto Tropina 1225 miles. Scholars have identified Thropina as Thripunithura. That means , thripunithura (modern) which is existing from 13th century in Kochin, is not the Thripunithura mentioned in BC 3rd century.

Another Thripunithura of Chera kings existed in those times in Vannery Nad. In Sanskrit Thribhuvana or Thripaada (since Vamana put 3 paada in 3 Bhuvana) is called in Prakrith as Thrippoonna/Thriponni. And Thura means a port . When Thri is not pronounced it is just Poonithura or Poonthura . These names are still seen in Kerala. In Vannery Perumpadappu, there is a Cherai (Cheravay or Cheravathukkal) kalari and a similar Cherai is there in Paravur(N). Serai in Himachal also is having the same Niruktha. Wherever the Chera (Cheravay) swrupam dwells this place name also seen. The branch of Cheravay swarupa at keezhperur also has a capital and a Trippal kadal Vishnu temple. (This was the capital of Ravi Udayavarma in 1215.) This and Thripunithura of Kochin (13th century) are comparatively new and Tropina of Megasthenes is in Vannery Poonthura (Poonithura) and near Cherai kalari. The crown of Chera , is called Tripaadakireeda .

Megasthenes says on hills running parallel to the ocean as a chain , several cities are there on mountains. The people on them are Malticorae (Maneaters or Puli), Singhae (Simha) ,Marohae (Meluha), Rarungae (ancestors of Rhonghai) Moruni (Mourya) and these people are free people . Below are Naraae (Nair) people. Narai and Sarui have same meaning (Reeds or water) and Ophir is their port which yields gold and silver mines. Megasthenes says during time of Solomon, (BC 1500) Tyrian fleets took these from Ophir to his court . These descriptions show Kerala and its ports , including Thripunithura were existent in BC 300 during Mourya times. And if we can believe Megasthenes ,Mourya family came from Malaya mountains .Just as Pooru did. Pooru's son was called Malaya kethu in literary sources . According to a inscription of Rudradama, after Bhrigukacham and Sourashtram are Sindhusouveera, and beyond is Kukkura (Kukkuda) and Aparantha.

Kukkuda is Kozhi and I have dealt with the Kukkuda or Ghoshaaraama of Kerala Chera kings and its existence from Indus valley times. Odoamborae (Udumbara) called Automeda in foreign works was capital of Gujarat and in 5th century AD Valabhi university started a branch there. But in Megasthenes times it is called Odambarae . Along with king of Odombarae ,megasthenes mentions king of Chaarme and Pandae . Pandae is ruled by a woman . Her descendents have 300 cities, 150000 cavalry, 500 elephants and she rules from Charmanuathy (Chambal) downwards and belongs to legendary king Pandu's Vamsa. (From central India to tip of India . See the history of Sarabhapuri, Mekhalapandava and Kosala pandava)

According to Arrian, Pataliputhra is where Erranoborus (Hiranyavaha) and Ganga meets. Between Hiranyavaha and Sona (Suvarna) is

Kousi . According to him, Alexander had to withdraw troops because of the midsummer monsoons of India and he had not won over Pooru. Indians are nomadis in habits , wear bark of trees or animal hides, do cattle rearing and hunting .India is full of Thaala (palm) trees and Indians live eating thala fruits. Cities, irrigation, ploughing, agriculture etc were started by Dionysius (Anantha, Balarama) of India who also made a drink from grapes and started cultivating vines. Queen Pandia is his daughter. The people grow long hair, wear a turban, dance and anoint with perfumes -all taught by him. Even during Alexander's time army of Indians move with percussion and other musical instruments , just as he (Balarama Dionysius) taught him. Son of Dionysius was Boudhi , and his vansa is Krathayas (Kratha) .Election of a heir on principle of merit was introduced by Dionysius. Arrian also says the Sibi tribes of India are not foreigners . Heracles , of the clan

of Dionysius also is not foreign . He is worshipped in Methora (Mathura) and Cleisobore by Souraseni, and river lobares flow through this city. Pandya is daughter of Heraclis (Arrian) and he has entrusted a valuable rare ornament during his oceanic travels. Indians sell it even now and Greeks and Romans buy it. This must be the sea-pearl or Indian Marathaka . Heraclis bought all Marathaka from ocean and gave to Pandia , his daughter. Megasthenes says oysters which produce pearl are like honey bees , in the oceans of India. And just like the queen of honeybees is Pandya , their queen. Pearl of India is worth thrice its weight in refined gold , gold being a product in Indian mines. Dionysius lived 15 generations before Heraclites, says Arrian. One cannot count the Indian cities. They are numerous.

Dress of Indians according to Arrian:- Cotton cloths are white in colour. Two clothes and a

turban , ivory ornament in ears, coloured bead ornaments , an umbrella, white chappals with a thick heel so that they look a little bit taller , Bow and arrow ,Buckles made of oxenleather, sword, javelin – This is the dress of Indians. They stride and travel on horses. Generally they are thin and tall and weight is less. For travel, apart from horses , chariots, elephants ,camels ,donkeys are also used. Arrian says something special about Indian women. They are very strict with ethics, and unless a person gives her an elephant as a gift , she will not deviate from ethical living. Men think that the pleasure given by a woman is greater than the value of an elephant and give elephants to the desired woman. There is no dowry system. One who show merit in a wrestling, running or other examinations and challenges get a wife. Indians are agricultural people and subsistence is grains. Only some mountain people eat meat of hunted animals.

8. Unnuneelisandesha & Chellur Nathodaya :-

There are minimum of 7 Adityavarmanas in Thiruvithamkore geneology including the present one. But only two are called Sarvanganatha. One is Adityavarman who granted a bell in Thirukkurumkudi temple. The other is the hero of Unnuneeli sandesha born in a Punartham Naal. Others are,

1. In AD 311(Vallabha 2 who ascended throne after AD 333 with brother Kundavarman Murari.
2. 1471-1478
3. 1563-1567
4. 1671-73
5. The present Adityavarman son of Aswathy Thirunal.

In Unnuneelisandesham the word sarvanganatha is used two times. There are 3 stone inscriptions belonging to Adityavarman Sarvanganatha. One is in Agastheeswaram

Vatassery Krishnan Kovil and the other two in Thiruvampadi temple within the walls of SreePadmanabhaswamy Temple. Simhasthe Brihaspathow sa Sakabde cha Cholapriye (Thiruvampady) says on sakam 1296, Kollam 549-50 he started to rule . That means he was Yuvaraja and Thrippappoor Mooppu(Eldest of Thrippappur swarupam) during the Unnuneelisandesha times. According to Padmanabhaswami temple Granthavari he attained mooppu position in kollam 541. At that time the family had 5 branches. In Kollam 415(AD 1250) since Koopakavansa had no male members , Rani Uma married Jayasimha and (in 1251) and their son Veeraravivarma became Chera,chola,pandya Raja. But why all males of the entire vansa was lost ? That question is answered by Manimangalam Sasana of RajarajaChola and Rajendra. Entire Vallabha lineage was destroyed not only in Travancore, but also in Lanka,Karnataka Chalukya by Cholas. And when Jayasinga

married Uma of Travancore and pandya princess of Madurai , he became overlord of Chera and Pandya and his son Veeraravi varman defeated some chols territories and Chera,Chola,Pandya became his subjects. Adityavarman of Unnuneelisandesha is contemporary of this Veeraravivarman. Veeraravivarman started his rule in 1313. Unnuneelisandea kavya mentions a Venadar Kon (King of Venad) Ravivarman . Aditya varman of 1320, had built a grama called Adityavarma Chathurvedimangalam in Vadasserri, and several scholarly Brahmins were given all facilities to live and teach there .Kollam 541 Thrippappur Moopp Aditya varman (Granthavari Padmanabhaswami temple) renovated Thiruvampadi Temple. He ruled till Kollam 584. Three miles south of Padmanabhaswami temple in Alwar kovil, the two stone inscriptions state that Veerakerala marthandavarman is ruling during that period. Therefore Adityavarma and Veera

keralamarthandavarman must be zoveriegn and Yuvaraja at the same time.

Jayasimhan ruled from Kollam. The Kollam Ganapathy temple inscription shows the words Swasthi Asthu Jayasimhasya. Veera keralavarmana. Thathaa thad vamsajaanaam cha rajyasya nagarasya cha . We know that before Jayasinga the 5 branches of the family do exist and Thrippappor swarupam also exists before him. In kollam 392 Thrippappoor Moopp (Kandiur temple near Mavelikkara) was Ravikeralavarma. And in that inscription, there are 5 branches from Kollam to south for Thrippappoor swarupa. In 1375 a foreign Dutch record says the 5 swarupa branches of Venad are Thiruvithamkod, Aattingal, Elayidath, Peroothala (Nedumangad) and Chinganad or Desinganad (Kollam) . Unnuneelisandesha calls Adityavarma as Thrippappor swarupa and Venadar Kon. Cheravay or Chiravay is the oldest name of

the Thiruvithamcore family , and it come from the Cheravathukkal, Cherai, Cherakkal, and Cheralayam of Central and North Chera Mooshaka times. (All were branches of Mooshakavansa). Before crowning Marthandavarma is known as Chiravay Mootha Pandarathil Ninnu (From the eldest of the Cheravay)

Keezhperur was the first main capital of Attingal swarupam. The status of Thrippappoor Moopp and wealth are for the eldest of that family . Even now when there is need for adoption female members are adopted from the North Kolaswarupam and made Attingal Mootha Rani and Ilayarani and their children have right to the throne.

Yaduvansa or Ay vansa had been occupying the Thiruvithamkode area as Velirs (Ay Vel) right from the inception of Kerala lineage of Mooshakavansa. Pothikai mala, Aykudi ,Velayar kulam and Vizhinjam were all under

Yadu/Ay rule. Karunandadukkan was belonging to this branch. His son was Srivallabha who ruled Valabhankot (Vilavankot or Villavan kot) Parthibhapuram Vishnu temple was built by him in AD 838. His son Varagunaditya got back property taken away by Pandya. Son of Varagunaditya was Veera Kothan (Goda) and his son was Irayiran (Rayiran) of the end of 10th century AD. Second Paranthaka Chadayan attacked Thiruvithamcore and the Yaduvansa King had to escape from his country. At that time the daughter of Kollam king was Paranthaka's wife. Therefore, Rayiran made a place for his own Cheravay swarupam in the middle of Kayamkulam and Thiruvalla. Within 200 years Kayamkulam (Odanad) adopted from this Cheravay family and merged with Yaduvansa. It was in 1251 Jayasimhan married Uma of Kollam. He had two sons from Uma. By marumakkathayam (Matrilinear) his eldest

son Veeraravivarman became emperor of Venad and younger one Adityavarman was commander in Chief and Thrippappoor Moopp . It was Adityavarman who adopted two girls and transferred capital from Keezhperur to Attingal. He was also conducting the administration of Chiravay swarpam which is the Yaduvansi moolasthanam. He transferred that administrative center to Thiruvithamcore. Kollam was his real birthplace (Kolambakhyam nijakulapureem) Koopaka was his original kingdom (Koopakaadheeswaram) The Unnuneelisesha is sent on a morning in AD 1315 (Kollam 490) Mesha , 30 Friday .In this way identity of Adityavarman Sarvanganatha of the Sandesha is proved. .

Chellur Nathodayam Champu says Kolathunad Chithrasena's son Sathasoma was the creator of Chelluru or Perumchelluru

(Chellam is Lakshmi or Sree) and it is otherwise called Sreepura or Lakshmipura. Situated between Killa river (Koppam) and Neyyar (Valabhappattanam puzha) . In Mooshakavansakavya father of Sathasoma is Chithrakethana , not Chitrasena as given in Keralolpathy. (Kethana being a flag or Kethu, and Sena being an army). The ancient Kolam palace was at Kaarippath 5 km south of Thalipparambu Rajarajeswara temple , at present being a field of cultivation. This was shifted to Ezhimala (Sapthasaila) at Ramanthali where Narayan Kannur Sankaranarayana Narasimha temples are situated. Because of naval expedition status of observation. This happened very early in the Mooshakavansa times . From Ezhimala to Chirakkal the palace shifted only after 5th century. Apart from these two Thalies (Rmanthali and Rajarajeswara) there are Vatukeswaram Thali, Keezhthali, Methali in Kannur Thalipparamba. On the north

Payyannur and south Kozhikod Thali were administrative centers of Northern Kolathunad . Similarly we find 5 Thalies in Kodungallur, Mullsseries Parambathali, Eramangalam Thali on the western coast of central south Malabar. Inner land show Mancheri Karikkad Thali, Pattambi Kaithali Nethrimangalam, Kulasekharapuram Thali, Nedumbra Thali, keezhthali (All in Nedumpurayur) and more . To the south are Kaduthuruthi of Vatakkumkur , Kottayam Thirunakkara of Thekkumkur. The custom of Paravur gramam Thaliyathiri anointed at Netiya Thali of Kodungallur , and Airanikkulam Thaliyathiri at Kodungallur Keezhthali (Meethala) shows they were under the Kodungallur Kochi swarupam.

In Chellur there were 1000 Brahmin homes for each of the Veda studies, comprising 4000 homes. Each village had a free autonomous administration. Brahmins were called Pudava

(Pulava of ancient Tamil). Of these 4 Pudavas were famous. Kokkunnathu Shivangal divided Thalipparambu village into two-Thattungal and Cherimel. They had common sradha, but had no marriage between each other.

Thattungal was given Ooranma of village.

Giving Brahmanya to Nairs and bestowing the title Oorarasu Kaimal (The king of the land) was present in Thalipparambu , just as in Irinjalakkuda .The last Oorarasu Kaimal belonged to Pothera Nair Tharavad. (In Irinjalakkuda it was Vaakkele Kaimal). Chellur Nathodayam mentions the building of the sacred tank outside Rajarajeswaram temple by ancient Sathasoma, king of Mooshakavansa and the inscription there also states this .

The first of the Champus of Kerala is written by Thevan Chirikumaran (Sree Kumaran Theva) a Thalappilly Kovilakam Raja. It is a mixture of Sanskrit,Prakrith, Tamil,Kannada,

Thulu and Malayalam . It is written in 13th century or before . Unnichirutheyi charitham gives us many details of Chokiram (Sukapuram) gramam. Chokiram is the Nabhi lotus of Mahavishnu. In the Nabhi lives Azhvanchery as Brahma (Virincha) The Karnika are Neelan Chuvaran (Suvaran. At present an illam called Chumaran kandath exists in Vilavur and Thevan Chumarath in Kumbidi. Both belong to Bhargava Gothra. Chumaran Kandath conductd Vaaram in Varahamurthy temple during Mandala on 7th day. Chumaran Chumaran of ancient Tamil Nad inscriptions belong to the Pazhuvettarayan family of kerala kings). The inner petals are the 6-8 Illams of Namputhiris. The outer petals are the houses of relatives where the Vedadwani resounds. The honey of the lotus is the wealth of Vidya. And to get it scholarly Brahmins roam around as honey bees. It also mentions Chokiragramam Marayanchery where Azhvanchery (Kerala

Misra marai vacha) has a dwelling (Marancherry at present) and the Dakshinamurthy Siva Ardhanareeswara temple at Chokiram consecrated and built by Athavarman. We know Athan is a common name for the Cheras of Sangham age. It is possible that the name Athen came from the ancestor Athavarman. Athavanad is called in his name. Also we have to remember during the Ptolemy days , the extreme end of Kerala was also called Adikasathron or Adikshethra. The first dwelling place of people of India was probably Kerala , which abounds in clear water and every type of fauna and flora for subsistence of humanity.

The story is about a Devadasi family of Poyilam in Ponnani Taluk Chokiram gramam. The eldest Devadasi of the family is Nangayya , wife of Rayran (King Rajasekhara). Her daughter is Rayirampillai wife of Muthappilla. They had a beautiful daughter Unnichiruthevi.

She is so beautiful that every man wants to marry her. Poet talks about her to Indra. And takes Indra to see her. The way to her abode is described including the small and big markets , Ayyanar Chira , the temples, devadasis, Sabhas, poyilam gardens, Thottuvappalli the home of Unnicherutheyi at Poyilam, etc. He also speaks of the Chomayigana (The Somavansi Saamantha and Somayaji) who are the Brahmakshathra Samantha of Valluvanad. The ways or transport systems from temple to temple, from market to market and grama to grama are the main ingredients of old Chambu kavya .

Kokasandesha gives a description of Thiruvanchikkulam. It is the capital of Maadaswarupam. The hero is sleeping in Desinganad (Kollam) with his wife in Cherukara house. He dreams that some celestial being took him away from his

beloved and placed him near a water body and he sends a bird (Koka or Chakravaka) to his beloved with a letter. The waterbody is the temple tank of Thriprangot temple, since the Koka starts the journey from there. He see Thirunava, the Othuparambu where Mamankam is celebrated, Navamukunda, cross Bharathappuzha and see Thavanur temple, Govardhanapuram, Avanur, Maranchery, Azhvanchery Mana, Govindapuram temple (Vanney Gramakshethra), Vailathur, Kaaveedu, Kuruvayur , Venmenad, Venkitangu, Nandiyar called Muchuttoor, and then Thriprayar (Designated Thirupura by the poet) ,Chooralur,Kaakkathuruthi, Thirupporkkalam, Thrikkanaamathilakam, Sarvadityan chira, Karappuzha, Kotha Parambu, Cheruvikkulam, Kurumbakkav, Chingapuram (Sringapuram) Arayakkulam (Araakulam) and by evening reach Thiruvanchikkulam. Next morning the bird reach Kottappuram via Balaganeswaram,

Chendamangalam, Paravur, Peruvarath Appan, and Valluvally Thanpuran at Thirumuppam, and cross river to reach Edappally via Cheranalloor. The entire way from Thriprangod is given in detail.

We find in many temples (both Vishnu, Shiva, Skanda, Devi temples) Devadasi system and the performance of Dancers and musicians and instrumentalists was an essential part of the daily service in temples. That was a paid job and lot of respect was earned by the Devadasi in temples. They were rich and influential and gave gifts of lands and wealth for temples and associated Schools of Veda and arts and free food for all devotees, students, teachers and travellers. The devadasi associated with Shiva temples were called Rudraganika. Unnichirutheyi was a Rudraganika since she was attached to Sukapuram Shiva temple. In Sukasandesha of Lakshmidasa, a Sanskrit kavya, Unniyamma

ppilla alias Rangalakshmy is living in Gunaka (Mathilakam at Thiruvanchikkulam) but her native village is Chovaram or Chokiram (Sukapuram) .An inscription from Mathilakam at Kodungallur states – Amana vadakkirukkai... nannkalude vaaychathu Chera Pukal Aruvaani Chovvarayur- The famous Chera Aravaani (One who has words to perform on stage) from Chovvarayur or Sukapuram . This also shows that she had done Vadakkirikkal or Sallekhanamaranam . We will explore the status of Rudraganika in a separate chapter . Probably the Chandrotsava of 14th century also gives the way Devadasis lived in status in Kerala. In entire South India we have inscriptions showing their role in temple gifts and administration. One in Vala(bhan)chery Pookkattiyur I had already published. The fact that sister, daughter and mother of Rajarajachola were Devadasi show the status they had in society. Two important personalities associated with

Devadasi cult are Kamadeva and Jayantha (son of Vishnu and Indra respectively) and in Sangam literature Chera king and Yuvaraja are compared to these and also to Kantha (Muruka) the nephew of Vishnu being the next Vishnu in a matrilinear society. We find this custom still in Chera family of Thiruvithamkore royal family .

9. Avani Kandarpeswara and Pazhavettaracha:-

Avani is earth. Kandarpa is Kaamadeva. Sometimes pronounced as Kanthirava (Gandharva) it means a celestial born on earth. Kandarpa or Kamadeva is beautiful and Pandya kings have this epithet. Kanthirava or Gandharva is an epithet for Kollangod Raja, Mysore kings and generally to Kadava kings of central , South and North Kerala. Pazha means Palaiya or oldest. Vetta or Betta stands for the ancient hunting race of Veda , a hill

and forest tribe. Aracha is the king. Thus Pazhuvettaracha is the ancient race of hill,forest tribe and its king .

An inscription says the wife of Paranthaka chola (Anbil plate of Sundarachola , father of Rajarajachola) was daughter of Kerala Raja Pazhuvettarachan. The twin temples of Vatamoolanagara called Avani kandarpeswara griha built by Kerala Kings is sung by Thirujnana sambandhar, so that it existed before Sanbandhar's times. Son of Paranthaka was Adityachola. During his times, Nagan Pazhuvettaryan Kumaran Kanthan (The then Yuvaraja) alias Kanthan Amuthanaar , defeated in Velliyam battle both Pandya and Simhala army. The Dwajasthambha of the twin temple is erected by another Pazhuvettarayan Ranamukharaman. (Such names are seen in ooshakavansakavya of Athula). Wife of Adityachola was Aaychi (Azhissi) kaattadikal another Kerala Ay

princess of Vanavasi , according to Patteswaram inscription. Wife of Rajaraja chola , Nakkan Panchavan Mathevi was daughter of Avanikandarpapuram Pazhur Thevanar. The illustrious son Rajendrachola was her son. Rajarajachola was the Maithunan (Jaamaatha or son-in law) of Nityavinoda Malainattu kizhar Koottath. He won over Vakaiyam (Vakayur Perumthurai) or Thirunava by his Naval army and got the title Kidarathu Arayan (Arachan).

10. Irukkuvel or Irunko Vel:-

Just as Ay Velir, these are also Yadu velir vansa and called IlamkoVelir of Konad. (Yuvaraja of Ko Nad).They had capital at Kodumpaloor .The Thennavan Ilanko inscriptions are avialble in Kodumbaloor. Bhoothi Vikramakesari of Irukkuvel dynasty constructed the Moovar Kovil. His father was Smarabhiraama Yaduvansakethu. Mother Anupama was chola princess. Father was

Yaduvansakethu and had two wives. Nankai Varagunaperumanar and Karali . Of this which one had name Anupama is not clear.

According to Moovar kovil inscription Bhoothi Minnamalai Vikramakesari is son of Anupama. (Vikramakesari is a name which we find in Yadava Mooshakavansa. So is Ranarasika.) He was son of a Chola princess and his daughter (Bhoothi Aditya Pidari) was wife of a Chola prince Arindaman.(youngest son of Arikula kesari Paranthaka 1) His name is seen in inscriptions of Pallava Vijaya Nandivikrama and Aditya 1 . May be he was samantha to both Chola and Pallava. Name was Bhoothi. Title Vikramakesari. Synonyms for Irukkuvel in inscription are Thennavan Ilamko Vel, and Paranthaka Ilanko Velir. Karikalachola and Kapilar were contemporaries. During their time lived a famous Irukkuvel whose ancestry is traced to 49 generations .(See Pookkattiyur Inscriptions). They lived in Thuvarikai (Dwaraka) and ruled all over India. He was

defeated by Karikalachola. And became Samantha . He was related to Chola by marriage. The children of this matrimonial alliance were considered and designated as Pillai and considered as Chola. They earned both the titles of Chola and Irrukkuvel. For example, Aatha Vallan Gangaikonda cholan irunkolan of Kulothunga 1 times.

Chendamangalam Udaiyan Arayan Ethirili Cholan of 3rd Kulothunga times. In Purananuru Kavi Kapilan addresses Irumko vel as the successor of kings of Dwaraka, and one who has many hills with game and gold ,(Pulikkadimaal), and his pazhaya (old) Chithrarayam and Perarayam (Chithrakutam and Perumpadapp) yielded vast wealth to ancestors . That wealth was lost because one of the ancestors insulted a poet called Kalaathalai.

Irukkuvel belonged to Evvi family of and was chief of Milaalai (Malayalam) Kuttram (place)

which is a rice-field studded country near seashore according to Mankudi Kizhar Maruthanar. Kapilar says that country is hilly. Scholars first identify It as Thanjavur where there are ricefields. But it is not hilly. Kerala fits well with the description. Since Paari (of Parambikkulam) , Kaari (or Thalappally Kuthiramala) during Kapilar times are from Kerala, Irukkuvel whom he approached as a bridegroom for Pari's daughter also could be in Kerala. The Irukkuvel vansa, like Mooshaka vansa are descendents of Dwaraka kings and Yadava vansa.

Keezhoor Thirukkiviloor Inscription of South Arcot (Pallava Inscription) of 9th century mentions Maravan Pudi Thennavan Ilamkovanaar giving 24 Kazhanju gold for providing ghee for a Nandavilakku(Dily lamp) .An inscription at Thillaisthanam Ghrithasthaneswara temple in 13th ruling year of Rajakesarivarman says one uzhakku ghee

for Mahadeva from Poykainat Devadanam .Varagunaperumanar Deviyar 25 Kazhanju ghee. With a total of 50 kazhanju a field was reclaimed for the purpose and its boundaries decided as Vishnubhattaraka's western field as East . North of Karikalakkara . On east dry Devanilam. South Anthanur Vaaykkal canal.

Athiyaman Neduman Anchi , a Velir ruled in Kongunad Mazhanad and was a Cheravansi king. Dharmapuri, selam was under him and Thakatur was capital. He was Ezhini's son. They were one of the Kadai Ezhuvalal (7 great patrons) of Thamizhakam. Avvayar lived during his times. He was a great warrior. Another Kadi Ezhuvalal , Malayamaan Thirumudi Kaari (Thirumudi means one who had the Chera crown at that time) in 118 AD fought at Thakatur with Neduman Anchi. Kari was defeated and Kovalur was captured by Anchi. After several years Perum Cheral Irumporai got back it. Chola,Pandya and

Anchi collectively fought against Perum cheral Irumporai, yet Perumcheral won and Thakatur was captured back by him. It is said that Cheran's army was small and enemy had a big army. In the battle Neduman Anchi had Veeramritue (Death of a courageous hero in battle). Arisikkilaar, poet of Chera, paid respect to him even though he was enemy. An inscription at Thirukovalur shows that Athiyaman Anchi belongs to the Sathiyaputho of Asokan Edict. It reads Sathiyaputho Athiyan Neduman Anchi's grant (Bali).

11. **CHERA:-**

Etymologically from Cherai (a big tank or water body), Cheral (sangama or confluence of two or more water bodies, or Vansa) , Cheru (Kardama or dirt) , Cheralam or Cheralayam means the slushy land or Home of Cherai. Cherai or Cheravai is derived from Cheravayikkal, Cheravathukkal . Cheru or dirt in sea is called Keduvelam in Malayalam.

Thus Cherala might have become Kedala and we find this pronunciation recorded in Asoka edict as Kedalaputho (Children of Kedala, or Keduvela) in BC 3rd century. Pliny the elder and Ptolemy calls Kelobathros and Kerobathros . Periplus Mari Erithreyi calls Keprobothrae . Other names given as synonyms in Tamil , are Cheralam theevu (Island) which also denotes the island of Sri Lanka. Early Cheras from Pre-Pallava years occupied central Kerala and western Tamil Nad and more than one clans of the family ruled country based on age .The eldest one will be given the throne and the crown and others wait in turn till their chance comes. The system was matrilinear so that , the nephew of the King (son of his sister) gets the chance to wear the crown.

In 3rd -4th century BC katyayana refers to Kerala. In second century BC Pathanjali also refers Kerala. Koutilya's Arthasasthra

mentions the riches of Kerala, but surprisingly Panini does not mention. Possibly because Panini's book is on Sanskrit grammar and Kerala under Sathavahana rule had Prakrit as official court and literary language. There are numerous inscriptions and literary references in Tamil on Kerala kings. Karur Pugalur inscription mentions son of Ko Athen cheral Irumpurai as Perum Kadunko and his son as Ilam kadum ko. In Edakkal cave Kudummi Putha chera and in Amaravathi (Karur) river coins with inscription Maakkothai , Kuttuvan Kothai etc are obtained. These are portrait coins made of silver. (1st century AD). Other silver coins of Karur show inscriptions Kollippurai, Kollippattai, Kol Irumporai, Saa Iruporai etc without portrait of king. Some coins show bow and arrow on reverse side (sign of Chera as Villavan) and some with Lakshmi (Lakshmy coin of Lanka type) . The Gajabahu -Chenguttuvan synchronism of 1st - 2nd century AD has to be remembered here.

Uthiyan Cheral Athen called Vanavar Anpan (Devanampiya) or Vanavarampan (One who has sky as the boundary of his empire) was residing in a palace at Kuzhumoor (present Kuzhoor near Irinjalakkuda). In Pathittupath the first Chera praised is Perum Chottu Uthiyan Cheral Athen who gave free food to 18 Akshowhinis of soldiers in Kurukshethra war. This king is called Amithakrathu (who performed countless sacrifices) in Mooshaka vansa Kavya. The Chera kings of the sangham age had marriages from the family of Veliyan which is the present Veliyamkod under the powerful Vel Veliyan. Nellinai or Nalini , daughter of Veliyan was wife of Chera and mother of Imayavaranpan Nedum cheral Athen. (Pathittupathu 2) Even Chera Chenguttuvan had his wife from Veliyan's family (Veliyan Venmal of Chilappathikaram) .For those who know Vannery Madabhoopathy's history, Veliyamkodu and Veliyan's (Vella or Vallabhakshony) are close

to Perumpadappu Kochin kings of sangam period and the alliance was for both protection and for trade and commerce through sea route and land route. When Uthiyan Cheral Athen was fighting with Karikala Chola , in Venni (Vannery ?) he was wounded from behind and unable to suffer the disgrace , he committed Prayopavesam (slow death , without eating anything).

The second king in Pathittupatthu is called Adhiraja of 7 kings. He ruled from Kumari to Himalaya and drew Bow (His family's sign) on Himalaya. He gave a portion of Umbarkattu to Kavi Kannanaar for praising his deeds. He defeated Kadambas in battle. Crossed the sea and captured an island of Kadamba trees . (Mangalapuram). Mamoolar poet describes his battle on Manthai (Lanka) and getting revenue from Yavana. There followed a battle between Chola Neythalam Kanni Ilam Chey Chenni and Cheran Kudakko Nedum Cheral

Athen and both Chera and Chola died in that battle, though Chola captured Chera's Paamalur .

The third one is the brother of Imayavarmpan, Palyaani chel Kezhu kuttuvan. He defeated Kongar Nad, and was the king of Poozhinad, Cherppu, Airamala. He had constructed a palace near the banks of Periyar. Kavi Paalai Gouthamanr was court poet. The 4th one was the son of Imayavarampan in Nalini, daughter of Veliyan. He was called Kalam Kai Kanni Narmudi Cheral. He had a battle with Nedumudi Anchi. Ezhimala Nandan first defeated him in battle, but later in the battle of Vakayur Perumthurai (Thirunava) he killed Nandan. For his crowning ceremony , sacred waters from both East and west oceans were brought and both belonged to him. 5th Monarch was Kadal Pirakottiya Velkezhu kuttuvan. He is called Chenguttuvan. He was born to

Imayavaramban in another wife (Chola) He also had his empire from Karur , kollimala to Vanchi and from Thondai to Manthai . He married Venmal, daughter of Veliyan . He made his relative Nalamkilli as king of Chola . He defeated Nalamkilli's enemies at Uraiyur Neriva. In Valayur (Viyalur) Idumbil battle he defeated Kadambas. When they hid in Kodagur fort, that was destroyed. They came for a naval battle with Yavana help. Chenguttuva destroyed the naval feet. In Kongu battle, his close aid Arugai killed Mogur Raja . He bought stone from Himalaya and erected it as Pathinikkallu (Veera or Sathi stone) in Kodungallur. His palace was at Vanchi and he had another palace at Paravur where he enjoyed Chakkir Koothu along with his wife Venmal. One of his Sabha members was Villavan Kotha (Goda). Kavi paranar and his own brother Ilamko Adikal praises him.

6th king is Attukottu paattu cheral Athen, another son of Imayavarmpan and brother of Narmudicheral. He is considered as the Perum Cheralathen who died in Venni after a battle with Karikala. Because, the Uthiyan cheral who had wound from behind at Narava (controlled by him) . Kavi Kaakkai padiniyar Nachellaiyar was his court poet. 7th king is Anthuvan cheral's son Selva kadumko vazhi Athen. (Kapilar was court poet.) Pandhaar and Kodumanal (The present Archeological site) were under his rule. He ruled from his palace in Chithar Pally (another archeological site). His wife was sister of Nedumcheral Athen.(They were ruling as a Kulasangha). Some scholars identify him as Manthiran Cheral Poraiyan Katunko. Other names being Pasumpul Poraiyan (One who is ruler of hills with green grass). And Perumpul Poraiyan. (Ruler of hills with tall grass). Ko then Cheran Irumporai of Pugalur Aranattar inscription of 2nd century AD also is sung by same poet

Kapilar , so that they must have been contemporaries. Mantharan Cheral, is Mahendran who fought with the Gupta armies and is brother of Vakataka Narendra.

8th king is Thakatur erintha perum cheral Irumporai. (Poet Arichil Kizhar). He is the Arachan of Poozhinad ,(North Kerala) kollimalai Kavalan(one who protects Kollimala - mountain ranges in Palghat), Poompukar Arachan and had defeated the combined army of Pandya,Chola and Athikaman Ezhini. He captured the country of the Idaya (Ay) chief Kazhuval or Kazhuvul. He was called Kodai Maarvan. 9th ruler Kudakko Ilamcheral Irumporai is praised by kavi Perumkuntroor Kizhar. He defeated Perumcholan, Ilam Pazhaiyan and Vichi . And destroyed 5 of their forts. He was ruling Thondaimandala, Kongar Nad(Gangainad) Kuttuvar Nad (Central kerala) and Poozhinad (North Kerala) . Karur of

Kongunad was ruling the central Kerala and the western parts of Thamalakam .

In 5th century Kadambas were ruling Kerala. The inscription of Kadamba Vishnuvarman in Edakkal Wynad bear testimony to this. But another inscription stating Kudumbi puthra Chera is also seen in same site. From 566-598 Chalukya King Keerthivarman was ruling Kerala. And from 645-70 Chendan Jayanthan Vaanavan was ruling. Many historians think that he is a Pandya king. But Chendan Jayanatha and Vaanava are three names used by Chera kings from very ancient times. Chenda or Chendamangalam is also Jayanthamangalam. From 670-710 Arikesari Maravarman Pandian and his successor Ko Chadayan Ranadheera ruled. The inscription of Vinayaditya 2 Sathyaseya says Kerala is a Samantha country at that time. (Of Chalukya) . In the time of Rajasimha (730-65 AD) Vanchi, Koodal, and Kozhi , the three capitals

of Cheras were renovated. Jadila Paranthaka Pandya (765-815) attacked Athiyaman and his relatives Kerala and Pallava kings helped Athiyaman. Pandya won the battle and the combined army of Kerala,Pallava had to retreat to Palghat gap. And it was by 8-9th century that Kongu Chera and Kerala Chera were separated into two . The wife of Paranthaka Veeranarayana Pandya (880-90) was a princess of Chera country Vanavan Maathevi. Her son Rajasimha calls himself as Chandradityakulam in Sinnamanur copper plate inscription. He was destroyed by Chola Paranthaka. By that time Chola and Kerala matrimonial aliances were regular. Sreekanda or Adityachola 1 in 9th century fought with Paranthaka Veeranarayana and defeated him at Sreepurambiyath. In 910 AD Paranthaka chola defeated Rajasimha 2 . In 920 AD he (RAJASIMHA) had to return to his mother's country ,Chera nad. Sundara Cholan (956-973) had married a Chera princess. In

Thiruvalangad grant it is stated Chola Rajaraja defeated Amarabhujanga Deva, a Pandya Konguchera prince. Rajadhiraja killed Veera kerala , one of the 3 Thennavar Moovar, by stampeding with an elephant. Veerakerala was Chera Perumal.

I have already given the matrimonial alliances of Chola right from AdityaChola 1 to that of Rajendra Chola and how this matrimonial alliance made them heirs or contestants for the right of ruling Kerala and how this lead to the total destroyal of Vallabha vansa from Kerala, and even from Lanka. The relation of Kadava pallava also is mentioned.

Hiranyavarman , The father of Nandivarman2 Pallavamalla was from Kadava Kulam. During Kulothunga Chola second's times, Palli Alai piranthaan Eli chey Mokaan alias Kulothunga chola Kadavar Adittha was a Samantha. (Palli alai piranthan means one who is born in the waves of ocean where Vishnu's bed -Anantha-

is). Eli Chey mokan means young child of Elei or Mooshaka (Elimala, Eliyanvamsa). He is a kadavar vansi too. During times of Kopperum Chinkan 1 and 2, they were powerful. They had questioned the right of Rajaraja 3 and Rajendra 3. In North and South Arcot districts their inscriptions are seen. Both Mahendra varman 1, Narasimhavarman 1 and 2 hold the title Kadavan. Both Kaadavarayar and Thondaiyar are terms denoting Pallava in Tamil literature. There is an inscription in Kanchipuram which shows the main Pallava branch was Kaadava. The branch born from Bheemavarman, brother of Simhavishnu also are called Kaadava. Nandivarman 2 Pallava malla is praised as one who increases the greatness of Kaadavakulam.

12. From very ancient times :-

In my book Ancient Educational system of India , I had given the family tree of Indian kings from Vishnu onwards , and Karthaveerya vansa (mooshaka) till date. We will just recapitulate the salient points here. The line of Chandravansi, Panduvansi kings of Mekhala, Kosala and Kalinga (Central India) is given in Sarabhapuri Inscriptions. Chandravansi /Somakshathriya lineage starts from Vishnu and Anantha.(Nagavansi) . To Soma , son of Athri and Anasuya was born Buddha . He was Ila (female) and in Ila was born the lineage of Aila . In this vansa were born Nahusha and Yayathi, and yayathi had 5 sons Pooru ,Yadu,Thurvasu, Anu and Druhue. Each gave rise to great lineages of emperors. Pooruvansi, Yaduvansi and Thurvasu vansi merged into one by adoption of Dushyantha (Pooru) by Thurvasus. Yaduvansi had two branches – Sahasrajith and Kroshtaa. 11th from Kroshta was Usanas Bhrigu .His son Richeeka married a Kshatriya princess

(daughter of Gaathi and sister of Viswamithra) and his son Jamadagni in Renuka had the illustrious son Parasurama who is supposed to have created Kerala. From Sahasrajith originated Sathajith (One who performed 100 yajna Sathakarni) and Haihaya . 19th generation of this vansa was Karthaveerya Arjunan. Both Karthaveerya and Parasurama were Yaduvansi , but circumstances made Parasurama destroy not only Karthaveerya but all Kshathriyas of Bharathavarsha except Ikshwaku Dasaratha, Madhu and Sindhu vansa king (Both Yaduvansi) and Karushaka (Considered as Chedi Rajavansa and Prajas of Kerala) and the embryo within womb of Queen of Karthaveerya , who became later the King of Mahishmathy and Kerala , called Ramaghata Mooshaka. Entire Mooshakavansa upto 5th century AD is given in Mooshakavansa kavya. In AD 216 Palaka , son of a Kerala king Isanavarman, and of Chedi princess Nandini

came to Kerala as King (After Chenguttuvan) made administrative divisions and entrusted the 4 branches of Kerala kings with the rule. Thulu, Koopakam, Kerala, and Mooshaka were administrative divisions. After Palaka, grandson of Nandini the Chedi queen, and son of her daughter in Kerala Perumal, ruled. The death of Jayamani Kulasekharapandya Bootharaya (grandson of Nandini) in 333 AD . After that Adityavarman Valabhan (born in 311 AD ruled from 333AD). , Kundavarman Murari, at Samudragupta times. (Mahendra ,Narendra). The 69th in the Mooshakavansa lineage was Jayamani Jayaraga or Rana Raga of Sathavahana Kanchi Pallava lineage who married the daughter of a Kongu Pallava. Keralolpathy calls him Maadabhoopathy, Maadapperumal. According to Hiradavally, Mayidovollu prakrit inscriptions Sivaskanda varman Kadavanripa also was Kanchi Pallava Sathavahana race .Both Pallava,Kerala and Chalukyas consider Jayasimha Ranaraga as

their ancestor (Common ancestry). In AD 428 the famous Thrikkariyur sasana was sent by Gabheera to Anaikkonda Krishnaraya for sending a perumal who will stay back in Kerala at least for 12 years. William Logan in his Malabar manual (page 233) says how can a letter be sent to a person who lived in 16th century (Mistaking Krishnarayar to be the Vijayanagara emperor) and I had already answered this question earlier. The Perumal who was sent inspected and decided Thirunava ,Thrikkariyur and Valabhipattanam as sacred Theerthas , and among 18 ports of Kerala Kodungallur as the most profitable. He constructed a palace and Kalari at Kodungallur.

Because of scarcity of successors . Ramaghata Jayaraga married 3 Suryakshthria women and the last of Mooshakavansakavya are Vallabha and Sreekanta in them. Almost at the same time Valabhi University in Gujarat under

Dhruvasena 2 flourished . By 5th century North Malabar saw Perichellur's last days and last renovation. We find 19 kings before Karthaveerya , and others are in Threthayuga , and Dwaparayuga followed by 76 kings in Kaliyuga.

We have a continuous line of kings from prehistoric and Ithihasa times in Mooshaka vansa upto 5th century AD and after that Kadamba,Chalukya rule with Cheras as relatives and Samantha , and the second Chera dynasty taking over again in 8th century . The fall of Chera Vallabha dynasty to Chola , was due to the dispute between Cholas and Vallabhas over the right to Kerala. (Both being sons of different branches of Chera/kerala princess.). After Chola conquest , Perumal of Kochin Vannery Perumpadappu Madabhoopathy lost his territories to Zamorin and had to flee to the present city of Cochin and set up residence there. All this

time the Northern and Southern sister's branches (North Kolathiri and Venad) kept up the progeny and continued to rule their small territories. The line of genes are still present in the Thiruvithamkore dynasty . Thus the continuity to present day from pre-history is kept up. Whenever there is a lack of successors, they adopt women from Kolathu Nad family (Elder sister's) so that the gene line is not broken.

13. Rudraganika



Picture: 300-499 AD Devadasi from Kousambi Allahabad UP.

Kamikagama says Rudraganika are dancers of Shiva temple. Kuttineematha, an 8th century

Novel by Damodaraguptha of Kashmere, set in Kasi and Pataliputhra, quotes many verses from Kamasastha of Valsyayana . But in Kamasuthra of Valsyayana there is no relation of Devadasi of Kshethra with Kamasasthra. The different types of Dasi or Veshya in Vatsyayana text are Kumbhadasi, paricharika, Kulata, swairini, Nati, Silpakarini , Prakasavinashtha, Roopaajeeva and Ganika . Of these only kulata and Swairini are doing adultery or prostitution and others are professionals in their art. Kalidas in his Meghadooth says there were Rudraganikas in Mahakala Shiva temple of Ujjain. When the cloud reach there he (cloud) see –

Paadanyasai kwanitharasanaamthathra
leelavadhootai

Rathnachayaa Khachithavlibhi chamarai
klanthahasthaa

Vesyaasthastho anupamasukhaan prapya
varshasrubindoon

Ampkshyanthe thwayi Madhukarasreni
dheerghaan katakshaan

The first bhashya of Meghadooth by Vallabhadeva says, Thathra Mahakaala Dhamni veshyaa Bhagavad Ganikaa. In 7th century Siva temple of Kambodia there is a brick temple made by Vidyabindu .The temple built in Saka 526 and the temple tank in 546 by the same person. And wealth, servants, garden lands, fields, cows, excellent cultivable lands were gifted at the feet of Shiva . The temple was to be measured by the Rasa (experience), Aswins (healing Gods) and Sara (arrows of cupid) and the Water tank by Rithu (seasons) Jalam (water content) and Indriya (senses) to say whether it is excellent , says the inscription in Sanskrit. This is constructed by Vidyaadi Biduantha Griheethwa namna. (First Vidya and last Bindu . Vidyabindu is name. Vidyaam. This is for Vidya -Educational Institution). Vidya or learning first , and end in

the Bindu or Mokshasthanam. That is the aim of all temples and Devadasi and Devadasi are having this goal. She is not a slave but a paid servant (a professional doing a job) or a self-dedicated devotee. In Tamil they are called ThevarAdiyar. In 7th century Sivadharmotharapuram says those who are servants of Shiva and do work for temple, go to Heaven by their Shiva karma. They reach Rudrapuram . Datta, Kreetha, Pravishta, Dandolpanna, and Ballahritha (Given ,bought, voluntarily entered service, as a fine and because of force of circumstances are the 5 types). Rudraganika and her descendants (children and grandchildren) also are liberated and reach Rudra's feet . This statement shows , the Devadasi were allowed to marry and have a family though she is a wedded servant of Shiva. The antiquity of tradition says Devadasi as Rudraganika

existed at least from time of Kalidasa through



7, century upto

14th and 15th century as a distinguished



profession.

In 900 AD an inscription from Nedumbra Thali says there are three classes of Nankai (Devadasi) Uthama, Madhyama and Adhama . The salary was according to the work they do. Thalinanka of Kerala is seen as Thalidek of Java. In 7-8th century AD in Khmer , Phnom Peng on a pedestal on three faces seen an

inscription .The temple is on banks of Ankhor Bonai river. In the inscription the names of the dancers , the lands donated by them, and the animals are all inscribed. In Saka 533 (AD 611) on north face is a Sanskrit writing. Kpon Kamra Kan has a dasa Mahaganapathy , it says. In the largest text with 15 lines the gift is given to Maneeswara and Shiva. The names of musicians and dancers (except two) are all in Sanskrit. Other servants have Khmer names. Vasanthamallika, Madanapriya, Smarasena, Priyasena, Madhurasena are all Indian names (like Vasanthasena of Mrichakatika). In a 13th century inscription of Bayon temple the name Anangasena is seen on a labelled sculpture. In Sahityadarpana of Viswanatha (14th century) datha, siddha, sena, are the name of Devadasi . Natyasasthra says Datha, Mithra,Sena are their names. (Abhinavaguptha gives examples Devadatha, Vasanthasena, Vidagdhamithra etc). Kuttaneematham has 12 women with such

names. (Madanasena, Kesarsena, Harisena, kamasena, chandrasena, surathasena, sundarasena, Sankarasena, Madhavasena, Manmathasena etc.) Dhoorthavitasamvaada gives Madhavasena, Madanasena and Rathisena . Ubhaabhisarika gives names like Madhavasena daughter of Vishnudatha, Rathisena daughter of Rathisena , Ramasena and Priyangu-sena). The Unnichiruthevi daughter of Rayirampillai and Muthu, granddaughter of Nangayya and Rayiran (Rajasekharan) is such a description giving the grandfather's kula as kshathriya and father's name as Vaisya. Damodara gives name of Manjari , a dancer in Shiva temple of Kalaseswara (paadamoola), as daughter of Acharya Pravara and belonging to Rajakula. Padamoola means servants at the feet of God. The duty of attendants in Paadamoola are- In sacred days and Utharayana Samkranthi and other days, Gandhapushpa Dhoopa Deepa Upalepana naivedya Bali charu

nritya geya vadya sathradipravarthana ,
 Khandasputithasamskara, Abhinava
 karmakarana and Being a Bhritya as
 Paadamoolaabharana. They have to become
 jewels at the feet of the God.

An inscription states: devakulam kaari than
 thathra prathishtaapitha Bhagavan
 NannaNarayana Bhattarakaaya thath
 prathipaalaka Ladadwija devarchakaadi
 paadamoolasamethaaya poojopasthaanadi
 karmane chathuro graamaan athranya
 ghattikaa thalapaanaka samethan dathathu
 deva lthi.

Bhagavan Navva Narayana Bhattaraka (God
 and his prathipurusha), Lata Brahmana,
 Archakar, Paadamoolar – for these 4 villages
 with hattika (Ghatika and markets) and main
 roads leading to them are donated. The
 Brahmadeya for temples are for the
 Upajeevana of the temple servants and
 through them for the entire grama. The

economy of India was through the temple and their Brahmadeya property for giving free education , free service to people on daily basis and during conditions like floods and famines. Educational institutions were taxfree and they were centered at temples. India had a free educational system till British times. The Survey report of Thomas Munroe (March 10 . 1826) of Madras Presidency shows evidence for this. From Ganjam district of Orissa downwards was considered as South India in that period. Population was 1,28,5091. Primary schools 12498 (excluding Mangalur since the collector did not send a report) Each primary school had 1000 pupils. Therefore a total of 12498000 students were having primary education at the time. Of these only 24 % were belonging to At Brahmana ,Kshathriya, Vaisya class. 65 % belonged to Shudra and other lower strata of society. 1 % was not getting education. This shows the propaganda that only high class

were educated was a myth at that time. At that time there was no Educational policy in Britain. And when the British introduced English instead of Indian languages , the % of the lower strata of society suddenly came down. (Read Ancient Education in India Valabhi and Nalanda).

In kshethrahama of South India, especially of Chola times, (12th century) Ganika are also called Nandi and Rudraputhri. The Adisaiva (saivabrahmana) had roles in rituals and and had several privileges. The Ganikas were married by Kings. In 8th century Kashmere Jayapeeda ,marry Kamala, a ganika in temple of Karthikeya. (Rajatharangini). 16th century Asochadeepika of Vedajnana quoting Karanagama says datha, Kreetha, Bhritha, Bhaktha, hritha, Alamkaradasika Rudrakanyaka are the 7 Devadasi of temples. Instead of Rudraganika , Rurakanya or Rudraputhri is used . Thevanar adikal was

Thevanar Makal also. There is a story how Shiva got these daughters. Once Shiva entered a forest of Devadaru (Deodhar), alone and naked. By his sight itself the wives of Rishis became pregnant. And they delivered beautiful girls immediately. These daughters were employed as dancers in temples. Adhikaranandi, Shiva's Rishabha gave his stick to Shiva. Shiva touched the head of each woman with Nandi's stick and gave them names Nanda or names ending with Nanda. Also the title Sirodandini.

Kalidasa says- There is a Golden Vethra in the left hand of Nandi. And with one finger kept on his lips he is telling the Gana that they should not have Chapalya .(weaknesses or emotions uncontrolled).It is the kula who were touched by Nandi's danda who are called Nandavansa and it is from them the pure dance originated. Jarjara is worshipped in Bharathanatya as we see in Chilappathikara. Nandi is a dancer who

participates in Shiva's dance. That is the initiation ceremony is done with just a touch of Nandi's Danda. And in some south Indian traditions Ganika are Rudrapathni and their daughters (Rudraputhri) . When the two girls brought by the main Daasi are taught the dance traditions, she is given milk mixed with turmeric, and Mudra is worn she is called Datha (the given one) . A girl for the sake of her family's money matters, come to temple is a Bhritha or a servant who get salary for her work. The one due to true devotion, dedicating herself to God is Bhaktha. Sometimes from some other temple or village, in stress periods or wartimes girls reach the temple as Dasi and stays there for her protection are kreetha (in some texts Mritha) . Another group who are welltrained in Drama, dance, Music and teaches them in king's Natyasala, those who are adorned with such education as well as good dress and jewels, (and very beautiful) and do the art

for my enjoyment in temples and also in palace of kings are Alankaradasika. There are Rishipathni who who sacrifice everything and live in my temple dedicated to me as Rudrakanya. They are the Rudraganika who do not have to do cleaning temple, and have to do Aarathi, Geetha and Nritya . These dancers and musicians are Rudrakanya . Other Devadasis do cleaning, water Prokshana, grinding Choorna and making Alepa, brings rice, clean vessels , others serve as instrumentalists of musicians and dancers (veena ,Venu etc).

Sankayaavaabhimana Vamsajenanyathopi vaa (without doubt or ego about the vamsa or any other thing) the Rudraganika do service wearing pure white dress. She has to wear a Mangalyasuthra at the temple in front of God. All irrespective of varna wear the dress as a Brahmani. Thripundra(in Shiva) and Namam (Vishnu temple) is on forehead. They are

given deeksha. And have pula for 15 days if one of them die . By 12th century Thrilochanacharya's Prayaschitha samuchayam says 15 days for death of Rudrakanya and 20 days for other Devadasi. For ordinary prostitutes there is no need of Pula , since they are always impure. (He says). Rudrakanya and Rudraganika. The daughters and wives of the deity . In Tamil they are Uruthirakannikai or kanniyar. The script and pronunciation of Kannikai in Sanskrit became Gannika and Ganika. (Etymology). The term became interchangeable due to language use. In big temples for daily worship several dancers are required . Three times a day, 1-2 yamam(almost 3-6 hours) they are engaged in such worship. They were educated , rich, and independent autonomous professionals. They do construction of temples, temple tanks, sathra for feeding Brahmins and travellers,

Educational institutions, and give land, cultivable fields Cows and gold to the temple . They were thus essential for temple administration and were administrative partners of temples. In Utharakamika, a Rudraganika is an Adisaiva girl as the initiating priestess of a temple.

In Tamil tradition Sirodanda is Thalaikkol , and it was Urvasi in the sabha of Indra who first received it. Urvasi is daughter of Narayanamuni (Mahavishnu) from his thigh. And Thalaikkol (Bharathamuni's Jarjara) represents Jayantha , son of Indra. Madhavi in the sabha of Chola had Thalaikkol and was equal to Urvasi. The names synonymous with Nanda were Nakkan(Nagan) Thevaradiyar, Paadiliyar and Manikkam. In Kerala another name Parava is seen, just as in Sundaramurthy Nayanars story in Tamil. Kamalini , wife of Sundaramurthy is a Parava (Dancer). In Kerala we find place names like

Parur and Paravur near all the three capitals of Mooshaka, Cochin , and Venad royals. There might have been a separate village for the community to live and teach their profession. Even the offsprings and grandchildren of Ganika had been assured Mukthi as well as riches since they are blessed as daughters of God. Kavalam Narayana Panicker says there never had been a Devadasi system in Kerala, but this seems baseless. From the several Charitha and sandesha and Chandrolsava , we get literary evidence of it. The inscriptions like Pookkattiyur ,Nedumbra Thali also show t existed. The name Paravur in three places associated to the palace of Kerala kings also bear testimony. It is in Paravur, Cheran Chenguttuvan see Kooth in Chilappathikaram. The story of Madhavi , who is daughter of an Araya Parathavar ,and her dance forms find place in Chilappathikaram written by a Chera prince. There were 400 devadasis in

Thiruvithancore, says , N.Subbumani Aiyar (wiki) . He says devadasis in karthikappally, Ambalapuzha and Cherthala were from konkan coast. Those in Chengotta were from Pandyadesa, but in South Travancore they were local indigenous women. In Nedumra and Sukapuram, Thiruvanchikkulam also were indigenous devadasis. Thevadiyar and dasi were giving rent free tax free services to temple. Females were called Pendukal and males Thevar or Nanchinat Vellalar with title of Pilla. For expert Devadasis the title of Rayiru (King) was given, as Thalakkol in Chilappathikaram times. (Unnichiruthevi's mother was Rayiram pilla) . The last title was given in 1847. Thiruvithamcore devadasis did not interdine or marry from Tamil Nad families. Their men married Nair women. They danced only in temples. There is intermarriage between Tamil Pdam, Padamangalam women ,Nairs and Nanchinad Vellalars. When the devadasi become old she

gives a request to the King , to remove her Thoda (ear ornament). The rite is performed in palace of king. In Keralapuram temple there were two types of Devadasi . Murakkudi are for daily routine works. Chirappukkudi is for special days -Like two festivals, Dasara, to accompany idol and King and for fasting in Apamargam ceremony etc.

In different places Devadasi have different names. Basivi in Karnataka, Mathangi in Maharashtra, Kalavandin in Goa etc. Jogini, Venka, Naili, Murali, Thevadi ,Paravai are also synonyms for them. They have an internal professional ethics. Murai or Vrithy is their dharma. They do not have any jathi or caste . Even from Buddha's times there were Nagaravadhu called Amrapali. In a 11th century inscription 400 devadasis lived in Thanjavur temple. 500 were in Someswaram temple. From 2nd to 13th century they had high rank status and dignified life. They

taught dance music and arts and performed for temples and enjoyed sacred status. In Vishnu temples they were called Gopika or Mohini . Mohini was Rudrapathni(Rudraganika) while Gopika was Krishnapathni. Bharathamuni says Lasya originated from Vishnu who took Mohini form during Palazhimathana (churning of ocean) and since she is a maiden form of Vishnu she is Harikanyaka (as in Chandrolsavam) . But since she gave birth to a child in Shiva, she is Rudrapathni as well. Thus Mohini and Rudraganika , Rudrapathni and Harikanyaka are one and the same.

Karnataka people living in Andhra were designated Nadavalollu. Also called Nattuvaru, bhogam,Kalavanthulu. In Thenaly of Krishna district has to be donated to a temple as devadasi. In Kaikkolar family of Koimbatore also this practice existed. In Krishna ,Godavari Districts Adapaapa, Khasa

,Khasvanthalu were attending royal and Jamindari women. . By about 21st century all of Kalavanthulu people converted to Christianity . In Orissa Mahari cult is famous. Vachaspathy give the meaning of the word as , people who teach us to control the five senses and natural emotions, and to dedicate entirely to God, and therefore are great(Mahath) Nari (women) and Maharipu ari (great enemies of 5 senses) Maharis lead a celibate life. In Sarabhapuri Inscriptions we find a Kerala queen Kolavathy donating Darikas(Dancing girls) to a temple of Orissa. In 1956 gazette there were 9 devadasi and 11 musicians in Puri temple. In 1980 it became 4 devadasi. Harapriya, kpkilaprabha, parasmani, and sasimani were their names. In 1998 Paras mani and Sasimani alone were alive. Even after the ending of daily dance they were doing rituals like Navakalebara, Nanda utsava, Dwarapaka during Bahudaa jaathra etc . Last of the group Sasimani died in 2015 March 19.

In Karnataka Ellamma or Renuka cult is a devadasi cult. The women who get regular wages from Temple are of two types. Idamkai (Left hand) or Karaladasi and Valamkai (Right hand) .In Visakhapattanam Sree Kurma temple devadasi are called Koormakukal.

We will now consider the status of women in Jaina tradition and see that the same administrative roles were done by Ganika and Jain women in temples . Only the deity changes . The woman's role doesn't.

There are several inscriptions from South India showing the status of women in temple administration. The concept that all such women are jain followers exist among some scholars .They base their assumption since some inscriptions state that a Kurathy, kanthi or Kavunthi had donated caves for ascetics. But is this enough proof for concluding the women's religion? The term Kuravan is given in Chilappathikaram to ancestors, to parents

and the term Kuravamuthalvan (The firstborn Kurava) to Mahavishnu. And kantha being Muruka (and royal family of Thalappally) and his consort Vally being a Kurathy (Kantha is nephew of Mahavishnu and son of Shiva) these terms can happen in any religion.

Kavunthi a corrupted form of Kounthi is seen in Chilappathikaram as name of a female ascetic. She can be either a Jaina ascetic or a Vaishnava one, since she is in close association with Mathari, the yadava woman who worships Vishnu. Where do we find the terms Kunthi and Kountheya ? In Mahabharatha , where Kunthi is Rajamatha and Kountheya are her sons.

The women who donated to temples, Basathis, and gifted land and property for them were rich economically independent and were of a high social status. The scholars say the jain women were nuns and had dwellings for nuns and at the same time they

had only limited social exposure than men. These two statements do not tally. Moreover, the names of many of the women quoted as Jain nuns are neither nuns, nor do they appear to be Jains. It was the administrative policy of the state in those days to donate land and construct temples and Basathis and give employment to several people through such constructions and offer free education and food to students of all classes. In this religious belief did not play any part. The donors are queens, princesses, wives of Samanthalas, kings etc and were mothers, sisters and daughters to mighty kings. (Not nuns alone). Another term they find in favour of Jain faith is the word Palli. Palli means a place where a divine or royal person lives. We can see several terms with Palli in front to denote a royal person. Pallikkoodam, Pallikkuripp, Palliyunarth, pallivaal, palliyara, and so on (School, sleep of royalty, Awakening a royal person, divine

sword of Devi, the sleeping chamber of king, respectively).

In Azhakarmala inscription Chammithy sappamitha (Samithy Sarpamithra) in 1st century BC gives a rock shelter to ascetics. Is Chammithy a nun ? The word could be Samithy (sabha to which the donor belonged) and Sarpamithra means a friend of the serpents (Nagas). Mithra is one of the epithets used to Devadasis as we have seen. 1st AD Puthukkotta cave is given to a Kavuthi who was born in the Kumuloor of Erumainaad. (Kuzhumur of Mahishanad) and the donated area is called Ilaiyar Thenku chiruppozhi (The small garden of the young Yuvaraja of South) How can it be a jaina donation. The kuzhumur of Mooshakavansa was an ancient capital of Chera. The Kauthy is born there. And the new kotta (Puthukotta) was under a Yuvaraja of the same royal family. And the donation by the Yuvaraja

himself to this woman who could have been his consort or relative. Pukalur near Koimbatore Palli cave and stone bed are donated in 2nd century AD , by youngest daughter of Pithan . Her name is Keeran Kotti. In Akananur and Purananur Pithan and his son Pithan Kottan are the commander in chiefs and faithful Vaalnambi of Cheran . The woman mentioned is daughter of Pithan and sister of Kottan. In 4th century AD Nekanur patty Chekkanthi Anni (Perum pukal chekkanthi thaayaaru chekkanthi anni) had built a Palli . Kanthi is the Kannada version of Kavunthi. In sithannavaasal it is written as Kavuthi . Both kanthi and Kavunthi are the Sanskrit Skanda. Kantha is not only parched garment but also the shoulders. Strong shoulders of Skanda the Yuvaraja protects uncle Vishnu and father Shiva's empires. Here Chekkanthy Thaayaaru is mother. Her daughter is Chekkanthi Anni.

In kazhukumalai (kovil patty) of Thuthukkudi district Vattezhuthu Kurathikal is a term used for Gurus (ancestors as in Chilappathikaram). The names of Kurathy like Thirucharanath Kurathy, Pichai kurathy, sangakurathy, Mammaikurathy, Thiruparuthi kurathy, mai aloor kurathy, mailalur kurathy ,Naalkur kurathy,Perur kurathy, Thirumalai kurathy are mentioned. 27 women from Kerala Tamil Nad region are mentioned by name. In vilapakkam inscription Pathini Kurathy Adikal is seen. Vedal inscription mention Kanakaveera Kurathiyar. Chitharal inscription mentions Gunanandamgi Kurathiyar who from the name Nanda attached to her is a Rudraganika not a Jaina nun. All these women give grants and do charity work. This shows the high socioeconomic status of women in South India, not any particular religious faith.

Hosakote plate of western Ganga Avineetha (469-529 AD) states about a temple built by

mother of Pallava Simhavishnu in Pulliyur village of Korikunda vishayam.

`Bharthrukulakeerthi jananyarthascha Athmaanascha dharmapravardhanarthascha prathishtaapithaayaa- To raise the fame of her husband's race, for her mother, and for her own mukthy and for increase of Dharma she made a temple with a consecrated idol. Avineetha made the Pulliyur grama free of tax and made it possible to get water to the temple. No where is it mentioned that these are Jains. Thiruvannamalai district Chathamangalam rock inscription of Pallava Nandivarman 2 (730-796) states 17 kazhanj gold was given to the temple built by Bhavanandi by Vilukkam Jinadeeyar daughter Punda Muppavai. Here the word Jinadeeyar is seen. But she is donating to a temple built by Bhavanandi. This was for giving rice to the temple every morning for free food of teachers, students, travellers. Bhavanandi and Shivanandi are the famous

Janmathilaka sons of Vallabha of Mooshakavansa who built two universities (One in Gujrath and another in Dharmasthala or Nalanda) and deeyaar or Jeeyar is a term used to denote a person who is in charge of any temple. Vallabha , the 5th century king renovated Rajarajeswara Temple of Thalipparambu and Vala(bhi)pathanam . And he with his brother Sreekantha built many Shiva temples, Vishnu temples and were great patrons of arts and educational institutions. The name of Pallava Nandivarman is also showing the term Nandi (as Bhavanandi, Shivanandi) and a grant to that temple indicative of a Kerala connection. Another inscription in AD 875 , in Chathamangalam during Kampavarman period (AD 863-895) says one Madhavi renovated Chathamangalam Perumpalli. Madhavi is wife of GhataGhati arayar. This temple was first constructed by Bhavanandi Bhattarakar . She also constructed a Upadevathakshethra for

Iyakki Pidariyar (Yakshi Bhattarika) Made a Mukhamandapa for main temple, and gifted a bell for Perumpally. The word Perumpalli means this temple was attached to a big university. This had been in existence since Bhavanandi Acharya or Guru's times. Ghata or Ghatotkacha nad is Kadathanad. Ghati or Ghatika is a big university where all sciences and arts are taught. The said Madhavi is thus consort of a Kerala kadathanad king who was in charge of a Ghatika.

Vedal inscription is in Adityachola's 14th year (871-907). There was a disagreement between female students and teachers of Vidal Mathevi Aranthimangalam on the east of Singanad. Disciple of Gunakeerthy Bhattaraka and daughter of the village chief Kanakaveera Kurathiyar settled it by donating for free food and defence of the big School. In 945 AD, Arkot Vilappakkam inscription of Paranthaka chola times (907-950). Speaks of a well

donated by Pathini Kurathi Adikal. She was
 disciple of Thrumalmalai palli Arishtanemi.
 The house near the well was a monastery of
 nuns. The monastery was administered by 24
 representatives of the village. Vellore
 Panchapandavamal inscription mentions gifts
 of Lataraja Veerachola at Devapaadam. The
 karpooravila (cost of camphor) from
 pallichandam (tax free land of temple) for
 Thiruppanmala was from Kuranganpadi
 village. This was stopped by local chiefs.
 Latamahadevi felt that this is against Dharma
 and asked her husband to give the
 karpooravila as well as the fine or tax on
 unauthorised loom to the temple. That shows
 the influence of women on kings for
 regulating administration. Dadapuram in
 Villupuram district Tamil vattezhuthu
 inscription of Rajarajachola 1 shows
 Piranthakan Kunthavai pirattiyar
 (Paranthakan Kunthavai Bhattarikayar)
 constructing 3 temples at Rajarajapuram.

Paranthakachola 2 is her father, Rajaraja 1 is her younger brother and Pallavavandyadeva is her husband. She built a Kunthavai Jinalayam for her father, Kunthavai Vinnagaram Vishnu temple for her brother, and a Shiva temple called Iravikula manikyeeswaram for her husband (the jewel if Iravikula at Vandy was her husband Pallava Vandy could be Vandyari since the name of the kings of the area was Iravi or Ravi)

Thirumala inscription during Rajendrachola (1012-1040) mentions Ilaya Mani Nankai donating a Nandavilakku for Thirumalai Deva and 20 golden coins and cultivable fields for its maintenance, and Chinnavai giving 60 gold coins for Nandavilakku at a temple constructed by her. Chinnavai is wife of Pallava king. Thirumalai temple existed before Chola times, and probably Ilayamani Nankai belonged to the same race of Cholas. Chinnavai , a chola princess was a Pallava wife

too. Wife of the Merchant Nannayappan ,
 named Chamundappai donates a
 Nandavilakku as Pallichantham to Kunthavai
 Jinalaya on Thirumala. The birthplace and
 dwelling place of this donor is
 Perumparappady alias Kaaraivari malliyur.
 (The term Permparappady similar to
 Prumpadappady is to be noted)

Thevarappally Chamarajanagar inscription of
 western Ganga king Sripurusha (726-788)
 says , Kandachi, daughter of Maruvarman of
 Sagara Vansa and Pallava queen, built a
 temple Lokathilakam on the North corner of
 Sreepuram. She was the wife of
 Prithweenirgunda Raja alias Paramagula of
 Baana vansa. Sreepurusha, the Samantha of
 Ganga, donated Ponnalli village in
 Nirgundavishaya, at the request of
 Paramagula to the Lokathilaka Basthi.
 Devalapura inscription (750 CE) of
 Sreepurusha is a land grant in Gudaloor, by

Arathithi, when son Singam took Deeksha as ascetic of Jina order.

Kogar Narasapuram copper plate (903)

Gangaraja Rachamalla 2 Sathyavakya times.

The chief priestess of Kannamangalam temple

, Kamumkarai Kanthi is disciple of

tharanandipuri Mandalabhattaraka, and

kamunkarai Katahara Bhattaraka. She is a

Brahmacharini. Darwar sudi plates says Sundi

chaityalaya built by Divalambika (wife of

Gangaraja Buduka 2 wife. 938-961) she gifted

60 Nivarthanam land for repair , worship and

free food , and also 6 women Bhikshu to the

Temple. Ichawdi (Shimoga) inscription of

Buduka 2 is a gift of his wife to a Temple built

by his ancestors. Kadalur (Mandya) plate of

AD 962 the temple built by mother of Ganga

Raja Narasimha 2 Sathyavakya, Kallabba who

is daughter of Chalukya Simhavarman .

Shimoga Hosanagara (1077) of Chalukya

Thribhuvanamalla speaks of a Panchasathi

Urvithilakam built by Chathaladevi, daughter of youngest brother of Gangaraja Rakshasaganga Rachamalla 5, who took deeksha from Sreevijaya bhattacharya and built a temple. At that time her son Nanni Santhara is a saamantha under Chalukya. Brother of Rakshasaganga is Arumuzhi Thevar . Husband of Chathaladevi is Kanchi Kaduvetti (Pallava) Chathaladevi belongs to the Nandigana called Arumkalaa, of Nitumbare (Nedumbra) theertha of Thiyaankudi (Theva kudi). Her disciple Sreyams panditha put the foundation stone for Panchabasthi Urvithilaka. Other disciples of Sreevijaya Bhattacharya- Chollama, Santhadeva, Gunasevadeva, Dayapaladeva, Kamalabhadradeva, Ajithasena pandithadeva- sanctified the Basathi.

Santhaladevi , wife of Hoysala Vishnuvardhana was chief queen from 1120 AD. Guru was Prabhachandra sidhantha deva. Mother Machikkabbe. Father Peggade

Marasinghayya. Uncle Peggade Singhimalla. In Sravanabalagola she built a savathi Gandhavarabasthi called Santhaladevi Basthi. Donated Mottanevile village and fields in Kalkkani nad to it. Guru of Prabhachandra was Meghachandra Thraividya deva.

Sravanabalagola inscription (1123) is an inscribed image of Santhideva in Basthi.

According to this Santhaladevi is the bee at lotus feet of Lord of sages Prabhachandra,

and a 1131 inscription says she died at Sivaganga . Her mother Machikkabbe had

done Fasting at the feet of Guru

Prabhachandra, Vardhamana, and

Ravichandra for one month. Pochaladevi,

mother of Ganga king (Pochavvai) built

temple in Sravanabalagola and his wife built

a Basathi. A 1118 record syas in Kannegal

Gangas defeated chalukya and gave wealth and vehicles to Vishnuvardhana.

Vishnuvardhana presented Paramagrama to them. That was donated to the temples built

by Lakshmi and Pochaladevi. 1115, Gangaraja and Lakshmidēvi during Sallekhana death of Guru Meghachandra Thrividyaadeva built a temple. 1118 Gangaraja for mother Pochava's merit a Kattale basthi , 1120 for her Sallekhana death memory epitaphs , in 1121 for Sallekhana death of Lakshmidēvi epitaphs were erected. Jakkanabbe wife of elder brother of Ganga Raja and mother of Hoysala Bappadeva (her husband was a general in Hoysala army) built a Jakki Ghatte (tank) near Bandari Basthi in sravanabalagola. Jain reliefs are seen on boulders near it. In Sanehalli a basthi built with idol of Rishabhanatha and donated lands. In 1181 Achiyakka , wife of Ballala 2 of Hoysala (1173-1220) and wife of Ballala's minister Chandramouli built Akkanabasthi to Parswanatha. For it Ballala gave Bammeyanahalli grama.

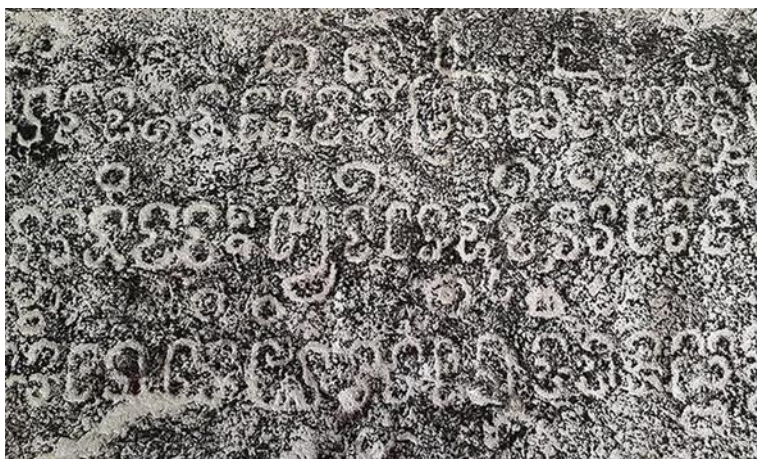
In Kerala Thirucharanam during Ay Vikramaditya Varaguna period, his Guru

Pathini Bhattarakar lived. The Thirucharanathu Bhattarakar alayam was consecrated by Moothaval Narayanikuttyyar . (Elder Narayanaikutty). She gave Nandavilakku ,golden lamp, and golden flower with land to maintain the temple in the 21st ruling year of the king (906) On 28th ruling year Gunanthangi Kurathiyar disciple of Arattanemy Bhattaraka donated gold to Thirucharanath Bhattariyar. In 10th century Vijayabhadra Vipaschith built a entrance gate with stones. In Kazhukumalai Kovilpatty 2 gifts of Thirucharanath Kurathikal to Kazhukumalai Devan. Also Thirucharanath Milalur Kurathikal installing an idol in Kazhukumalai.

The condition of women in South India was always equal or even better than males and this is shown by the part women played in state and temple administration. The role of women in establishing educational

institutions are evident from the inscriptions. The question of Jain and Buddhist persecution by Hindus was a fabrication, since kings and queens are seen giving grants to all temples irrespective of their idol of worship. This most important fact is always forgotten by many historians. The very fact that the Kerala Kings gave land and wealth as well as rights to construct their place of worship and educational institutions bear testimony to their liberal secular administration. Cheraman , even constructed the mosque for Islamic followers.

14. Champa



The inscription reads in part: "All hail the supreme lord of the Kings, son of King Jayasinhavarma of House Vrsu, aristocrat of royal city Nauk Vijaya ...," according to experts from the French School of the Far East (EFEO).

Archaeologists have dated the stele back to the 15th century Saka era and the rule of King Yura Bhadravarman Deva, around 1438 - 1439. The stele is a rare testament to the final days of Champa Kingdom.

According to Andrew Hardy, head of the EFEO center in Hanoi, a Champa King visited the area and erected it. "

The house of Vishnu is Yadava Mooshaka vansa . And Nauk can be Naavaa (Thirunava) of Middle Kerala on banks of Nila river . Bhadrasimha unified the country in AD 4th century. Champa civilization started in AD 192. There were 4 states in it – Vijaya, Amaravathi, Kouthera and Panduranga. Decentralised rule of these 4 states existed and people were living mainly in coastal beds. They had ships for oceanic travel and trade. When Bhadravarman unified the four states it became powerful and China attacked defeated and controlled them. In 6th century a new royal power lead Champa to freedom from China. At the end of 8th century Champa faced attacks from Java. By 9th century , the Northern states of China and Khmer became under Champa rule. The 6th dynasty of Champa was Indrapura dynasty. Under Indravarman 2 , Champa became powerful. Under him, in AD 875 capital was shifted to Northern state , Amaravathi.

Palaces and temples were constructed there. 10th century was turbulent since Vietnam attacked them continuously. Champa lost Amaravathy in AD 1000, and Vijaya in 1069. In 1074 Harivarman 4 established the 9th dynasty of Champa and resisted Cambodian and Vietnam invasions. Cambodia also was under Indian kings. In 1145, Cambodia under Suryavarman 2 defeated and annexed Champa. In 1147 Jayaharivarman of Champa dynasty ended rule of Suryavarman's successors in Cambodia. In 1177 Jayaharivarman's successor destroyed Angkor, the capital city of Cambodia. By 1190-1229 Champa became powerful. In 13th century attacks of Mongols and Vietnam continued. Made Champa weak and their capital cities surrendered one by one and by 15th century their power decreased. And by 17th century the Champa empire which existed from AD 192 was totally destroyed. It was the end of one of the powerful oceanic civilizations of

Asia . We may say , an Indian civilization in Champa.

The parallelism of Indian history here is stunning. Champa was built in AD 192, when Cheran Chenguttuvan , a chola king was in his glory. 4th century , when Bhadrasimha consolidated Champa, Mooshakavansa kings Vallabha ,Sreekanda and after them (Thrikkariyur sasana) the time of Kulasekhara and Sundaramurthy Nayanar period. These times were the powerful times both in Champa and Kerala history. When Chola, Chera Vallabha rivalry was at its zenith, Champa Cambodia rivalry also brought catastrophies to both dynasties. And by 13th century we find both the Chera and Champa powers declining slowly and steadily. 15th century onwards , the colonial powers increased and all Asiatic powers declined and this is reflected in Champa ,Cambodia and other Asiatic countries.

About the paintings of Chamba only little knowledge exists. It is said that the artists of Champa learned their art from the Gupta times in India. Their constructions have several layers made up of bricks. At one time South China sea was known as Champa sea (Just as Arabian sea was called Peruvala(bha)m kadal. Chamba used to control the travel through it, just as Vallabha Mushka vansa controlled the trade and travel of Peruvalam kadal. The buildings of Champa have their floors of bricks and pillars of sandstone. The Champagopura, temples of Champa made of red bricks are famous. About 70 of them (7-8th century) are protected by UNESCO. From 1000 BC to 2nd AD there existed the oldest Champa civilization. Their ancestors were decorated by agate, carnelian beads, glass beads and gold from India and Mediterranean. Probably they reached Champa through sea trade. The ancestors were buried in clay jars. There was a peculiar

earwearing adorned by the dead. An elongated bar with the head of a horned animal on both ends made of jade and jewels have been discovered. Champa had accepted Hindu civilization from very early times. The people with Indian civilization in Champa are called Paalamon (Baalamon) or those who are the old protectors. Later when people accepted Islam, such people were designated as Bani (Vanik) or merchants . From AD 986 Islam is present in Champa islands. Both Palamon and Bani worship ancestors, kings



and Champa Gods. . This is a partial inscription from Haino in Champa (courtesy .Sri Vinod Krishnan)

It is a mixture of Pallava, Venkipallava and Chalukyan alphabets. Discovered at a ancient remnant made of red bricks , assumed to be

near an old temple. It reads Om Ganapa(Jhampa) Bhajiki Aim eem Sreem maipparabhairava saa adhihaya rajuratha. May be interpreted in 2 ways. 1. As a blessing to Champarasthra and its people. 2 As thanthric sakthi Bhairava cult .

Who were the Champa /Chambaka kings of India?

Kerala had a Chembakassery Devanarayana King at Ambalapuzha and in Malabar Thirumandhamkunnu is called Chembakadesam (Chembakadese ramie Kalivakyam). Pallava kings were having a Champaka line and Kashmere kings had a relation with Chamba kings. Chambal is a Chambaka line of kings. And Khatoch and Chamba regions were under the same king in Rajatharangini of Kalhana. His father Chambakaprabhu was a chieftain scholar of Chamba region. So which is the Champa people's origin. From the oceanic voyages and

the scripts of Champa Vietnam, the most likely are Pallava and Kerala. The Pallava Venkipallava are the the ancestors of this oceanic civilization.